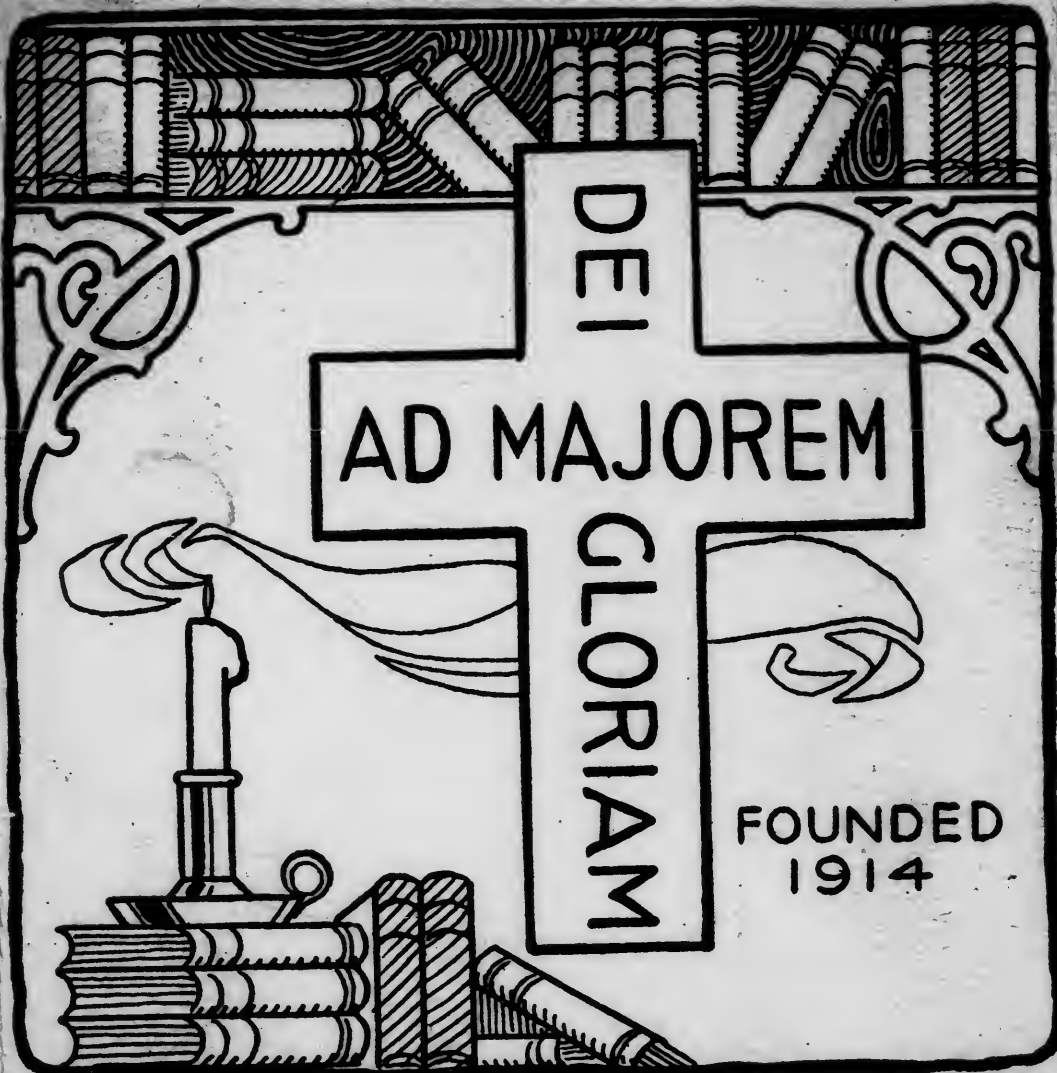


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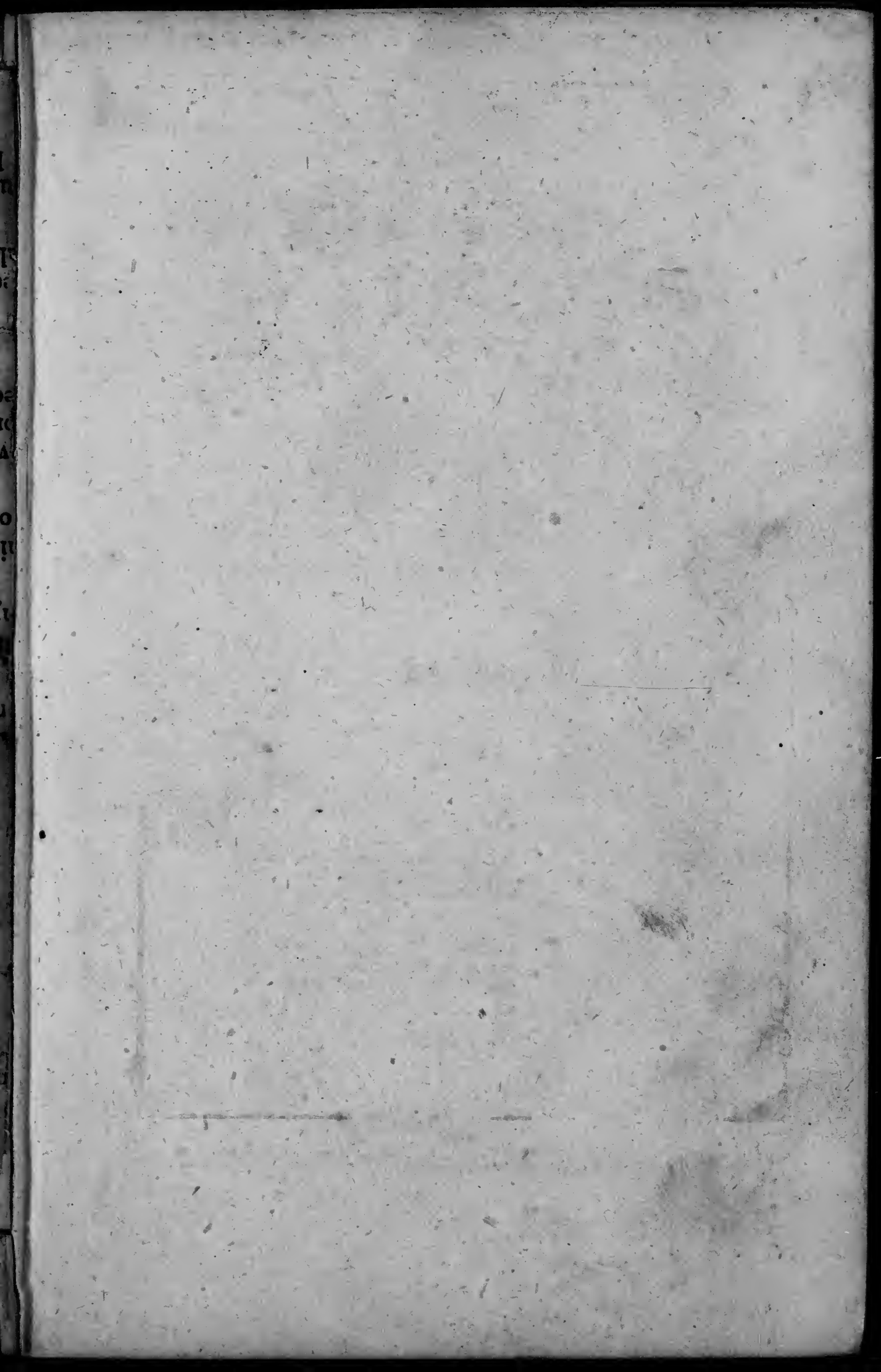
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# METHODISM

IN THE

## THIRSK CIRCUIT.

BY J. WARD, WESLEYAN MINISTER.

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We gather up with pious care,  
What happy saints have left behind,  
Their writings in our memory bear,  
Their sayings on our faithful mind,  
Their works which traced them to the skies,  
For patterns to ourselves we take,  
And dearly love, and highly prize,  
The mantle for the wearer's sake.

CHARLES WESLEY.

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**Thirsk :**

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## P R E F A C E .

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The writer of the following pages is anxious to place in the hands of the Wesleyan people, a brief history of the church of their fathers in this Circuit; its rise, progress, and present state ; and to do so in a form that will be within the reach of all. He has, therefore, compressed as much information as possible into a small compass, so that it might be published at the lowest cost, and thereby find its way into the dwellings of our humble but pious friends. It has been thought best to transcribe every recorded visit of MR. WESLEY in chronological order, to meet the case of those who have not access to his Journals, as well as to form a book of reference at any future period.

The Schedule which presents a financial summary of the Circuit's contributions for one year, of course will vary every succeeding year, but a proximate judgment may be formed therefrom, as to its doings. Accuracy in dates and figures has been aimed at, nevertheless, it is possible that mistakes will be discovered, which must partly be attributed to the little time which a Wesleyan Minister, in a large country Circuit, can command for such undertakings. Such as it is, however, he commends it to the christian consideration of those for whom it is principally designed, hoping they will realize as much gratification in its perusal, as the writer has experienced

in its compilation. To those friends who have rendered any assistance in supplying information, the author is greatly obliged; especially Mr. John Fawcett, of Thirsk; J. Wilford, Esq., Brompton; Mr. R. M. Middleton, Northallerton; and Mr. R. Langdale, of Stockton. Some of the facts of history have been taken from Ingledew's "History of Northallerton," and Grainger's "Vale of Mowbray."

May the divine blessing rest on this humble endeavour to promote the glory of God, and to edify his people.

VILLA PLACE, THIRSK.

## Methodism in the Thirsk Circuit.

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Methodism, notwithstanding the opposition which it has had to encounter, has become a great fact in the world. Amidst obloquy, reproach, and scorn, it has maintained its ground, and steadily pursued its way. It has inscribed its name in the annals of time, and its doings will be found in the great volume of eternity.

Under the sanction and blessing of God, it has obtained for itself a distinguished and honourable position among the churches, and has been rendered an immense and enduring benefit to mankind at large. Its existence, amidst so many efforts to destroy it, is a proof that its origin was more than human. It bears the impress of its great originator. John Wesley is called its "Founder," but he was only a mere human agent, employed by providence, to work out a divine idea. Methodism was, and is, of God. Our nation owes a debt of obligation to it. Much of our social order, moral enlightenment, and political and religious freedom, may be placed to its account; and the possession of some of our finest Colonies, has been preceded and brought about, by its Missionary operations. It is so identified with British history for the last one hundred and twenty years, that no record of that period is complete, unless the influence of Methodism is recognised and acknowledged.

Dr. Chalmer's said, "Methodism is Christianity in earnest." "On what ground does your attachment to Methodism chiefly rest?" said a friend to Samuel Drew, the great metaphysician, "do you think it free from imperfections?" "By no means, Sir," said Mr. Drew,

'Whoever thinks a faultless piece to see,  
Thinks what ne'er was, nor is, nor e'er will be.'

But I think there are fewer defects in the doctrine and discipline of Methodism, than in any body of modern Christians that I have read of or known." Dr. Adam Clark said, "I have lived more than three-score years and ten; I have travelled a good deal, both by sea and land; I have conversed with, and seen many people, in and from different countries; I have studied the principal religious systems in the world; I have read much, thought much, and reasoned much, and the result is, I am persuaded of the simple unadulterated truth of no book but the bible; and of the excellence of no system of religion but that contained in the Holy Scriptures, and especially Christianity, which is referred to in the Old Testament, and fully revealed in the New. And while I think well of, and wish well to, all religious sects, and parties, and especially to all who love our Lord Jesus Christ in sincerity, yet, from a long and thorough knowledge of the subject, I am led, most conscientiously, to conclude that Christianity itself, as existing among those called Wesleyan Methodists, is the purest, the safest, that which is most to God's glory and the benefit of man; and that, both as to the creed

there professed, form of discipline there established, and the consequent moral practice there vindicated. And I believe that among them is to be found the best form and body of divinity that has ever existed in the church of Christ, from the promulgation of Christianity to the present day. To him who would say, "Doctor Clarke, are you not a bigot?" without hesitation, I would answer "No, I am not; for by the grace of God, I am a Methodist!" Amen.—ADAM CLARKE.

JAMES MONTGOMERY, Esq., the distinguished Poet, at a Public Meeting in Sheffield, in 1835, said:—"In one instance, I ventured to state as a fact, and I will not fear to repeat it now, that the Wesleyan Methodists are the greatest compact body of Christians in the world. Nay, so far as I can recollect, they present an array of active, intense, and incessant co-operation, unequalled in ecclesiastical history among the professors of personal experimental religion. In respect to these, in our own age, it may be safely affirmed that the Wesleyan Methodists are the greatest compact body of Christians throughout the world. Their force moves in phalanx; it moves all at once; and it moves altogether. Whatever may be their peculiar labours in their respective localities, at home or abroad, the one purpose of preaching a free, a full, a present, and an everlasting salvation to all who will accept it on the Gospel terms, according to the principles and upon the plans of their illustrious Founder; that one purpose is always and every where the aim of their present, their social, and



their united exertions. Like the Rechabites of old, that it may be well with them and their generations, they adhere to the precepts of their father, whose ordinances cannot be altered in anything material, since the legislator himself is gone to glory." Notwithstanding these high encomiums, we claim not for it absolute perfection; it is capable of vast extension, and many improvements. We cherish no sectarian prejudice; we hold out the right hand of fellowship to others; we glorify not Methodism, but the God of Methodism; we rejoice to wave its banner on which is inscribed, "the friends of all, the enemies of none."

This great system has spread over the land a complete network of religious ordinances, and connexional arrangements. In almost every town, village, and hamlet, it has reared its spacious temple, or rural sanctuary. Scarcely a village can be passed through, but some building may be found bearing the well known inscription, "WESLEYAN CHAPEL." Not a Gazetteer, or Directory, can be opened, but in almost every locality which it describes, this oft repeated sentence may be read, "The Wesleyans have a chapel here."

Methodism to many is associated with their dearest and earliest recollections. Many an emigrant on some distant shore, many a soldier in some foreign land, and many a sailor far away upon the mighty deep, looks back to his village home, and boyhood days, and, as he revisits in his imagination, the cottage in which he lived, and the old elm tree beneath which he played, re-

members the little chapel in which his pious parents worshipped, and in which he himself so often bowed.

Much of this is true, especially in this neighbourhood, where, in nooks and glens, and most out of the way places, Methodism has its flocks and folds, and religious ordinances. Side by side, in the valleys and on the hills, stand the ivy clad village Church, and the unpretending Wesleyan chapel, not as competitors, but coadjutors in the great work of "spreading scriptural holiness through the land."

A history of Methodism in any particular locality possesses additional interest, when that locality has been the scene of Mr. Wesley's labours. In this respect, Thirsk and its neighbourhood have been highly favoured. In order to place before the reader as clear and accurate a view as possible of its beginning and progress, we will go at once to Mr. Wesley's Journal, and transcribe those passages which speak of his visits to this place. The first reference to Thirsk we find under date Saturday, Feby. 28th, 1747, where he says.—"I called at Shipton on Mr. C. the Minister of Acomb, who had desired to see me, and after half an hour both agreeably and usefully spent, rode on to Thirsk. Here I rejoiced with T. Brooke and his wife, lights shining in a dark place. God has lately added to them a third, one formerly famous for all manner of wickedness, who was cut to the heart while Mr. Brooke was talking, and went down to his house justified. This had struck the whole town, so that when I went down about five to preach in a

vacant house, it was quickly filled within and without, the Justice being one of the congregation. In the morning about six, I preached again to a congregation more numerous than before, nor did any man open his mouth, either at the time of preaching, or while I walked through the town, unless it was to bid me God speed, or to enquire when I would come that way again."

This record is deeply interesting, inasmuch as it takes us back to the earliest period in the Society's history at Thirsk. Who T. Brooke and his wife were, none now can tell; nor who was the individual that formed the third member of the little flock, whose remarkable conversion produced so great an impression on the town. They have long since passed away to their reward. But good T. Brooke and his worthy wife were thus honoured by being the first stones in the Methodistic building, and the first fruits unto Christ, under the Wesleyan Ministry, in this place. The reception of Mr. Wesley was respectful and becoming, unlike the brutal treatment which he met elsewhere; even the magistrate of the place honoured him with his presence at the service in the vacant house; and during his walk through the town, when the people saw him they blessed him, and bid him God speed. Such conduct was highly creditable to the inhabitants of Thirsk a hundred and thirteen years ago.

His next visit, two months afterwards, was not so agreeable to himself, nor so creditable to the morals of

the town. He writes.—“Tuesday, April 21st, 1747. I called at Thirsk; but finding the town full of holiday folks, drinking, cursing, swearing, and cockfighting, I did not stop at all, but rode on to Boroughbridge.”

The holiday just alluded to was on Easter Tuesday, formerly a time of great festivity, but which of late years, has greatly declined. About the year 1750, Mr. Thos. Mitchell, one of the early Methodist preachers, paid a visit to this town. He found the place in a deplorable state as regards religion. He says.—“I was invited to Thirsk. Here I found a few hungry souls. But they were as sheep without a shepherd, seldom hearing anything like the gospel. I spent two nights among them. The serious people were much refreshed, some were awakened and saw their danger, and cried out for mercy.” In 1753 The Rev. Charles Wesley spent a night at Thirsk. He says.—“Monday, August 26th, we lodged at Thirsk.”—In his company were, “Sally (his wife), Sarah Perrin, Miss Norton, &c.” How long they remained, and whether he preached during his stay, it is not stated. It is gratifying however to know, that once, at least, this place was honoured with the presence of the Poet of Methodism. About this time his brother John was seriously ill, and not expected to recover. When Mr. Charles visited him he was somewhat better, “Yet,” he says, “it is most probable he will not recover, being far gone in a galloping consumption, just as my elder brother was at his age.” Mr. Wesley’s own impressions were of the same kind, which led him to write an inscription for

his tombstone as follows:—"Here lieth the body of John Wesley, a brand not once only, plucked out of the fire. He died of a consumption in the fifty-first year of his age. Leaving after his debts were paid, not ten pounds behind him, praying, God be merciful to me an unprofitable servant." Contrary to their expectations, God raised him up again, and enabled him for thirty-seven years longer, to live, and labour in his vineyard. In June, 1755, he was here again. He says.—"Hence," that is from Osmotherley, "we rode to Thirsk, where I met the little society and then went on to York." The society continued "little," but after eight years of persecution and trial, the flock continued to exist, with T. Brooke and his wife, most probably amongst the number. In 1763 he was again here, and writes as follows.—Wednesday, June 8th. "After preaching at Potto about noon, I rode to Thirsk, intending to preach near the house where I alighted, but several gentlemen of the town, sent to desire that I would preach in the market place: I did so to a numerous congregation, most of whom were deeply attentive. I hastened away after preaching, and between nine and ten came to York."—His next visit was April 16th, 1764. when he says.—"At six I began preaching in the street at Thirsk. The congregation was exceeding large. Just as I named my text, "What is a man profited if he gain the whole world, and lose his own soul! &c. A man on horseback who had stopped to see what was the matter, changed colour and trembled. Probably he might have resolved



to save his soul, had not his drunken companions dragged him away."

From the favourable receptions which he met with, and the exceeding large congregations which attended his ministry, from time to time; especially on the occasion just named, it is evident that the period had arrived for the erection of a building, in which the Methodists of Thirsk might regularly worship. Hitherto their services had been held in a private house, with occasional out-door preaching. A house in Barbeck was used for this purpose, but which, cannot now be ascertained. Mr. Fawcett recollects hearing his father say, that he heard Mr. Wesley preach there.

For some time previous to the erection of the first place of worship, divine service was held in a room, in the place now known as "Brady's Yard," which was fitted up for that purpose, and probably continued to be so used until the old Octagon was built. The late Mr. Thomas Tweedy used to feel great pleasure in stating that he once heard Mr. Wesley preach in Thirsk Market Place, and, that he held forth the word of life from some "horsing steps," which formerly stood in the front of the Black Bull public house.

The need of a chapel was obvious; and, accordingly, we find, in two years afterwards, one was erected near the site on which the present building stands. Soon after it was opened, Mr. Wesley preached in it, and afterwards made the following remarks. "Tuesday,



April 29th, 1766. I preached at noon in the new house at Thirsk, almost equal to that at Yarm; and why not quite, seeing they had the model before their eyes, and had nothing to do but to copy after it? Is it not amazing weakness, that when they have the most beautiful pattern before them, all builders will affect to mend something, so the *je ne sçai quoi* is lost, and the second building scarce ever equals the first." In order to form some idea of the Thirsk new chapel, we must refer to what he says about the one at Yarm, with which he makes a comparison. Tuesday, April 24th, 1764. "I preached in the evening in the new house at Yarm, by far the most elegant in England." Now, according to Mr. Wesley's own words, the Thirsk new house was "almost equal to Yarm," and was therefore, in its day, the second "most elegant" Wesleyan Chapel in the kingdom. Some slight alterations had offended his architectural tastes. Yarm chapel seems to have been his *beau idéal* of a Methodist place of worship; and some deviation from its plan thus brought his displeasure on the builders.

The deeds of the "New Room," as it was called, bear date, August 9th, 1766, and the following persons were the original Trustees, George Dobson, Currier; John Oastler, Gentleman; William Taylor, Bridle Cutter; Thos. Coatham, Flax Dresser; Geo. Sheppard, Tailor; Thos. Jaques, Shoe Maker; Wm. Holdstock, Weaver; John Holdstock, Weaver; and Samson Oastler, Yeoman. These were the men who braved the persecution of the times, and rallied round the cause of Methodism, in an

age when its very name was a byword and a reproach to the world.\*

In 1771 George Sheppard, and William Taylor, had left the Society, and according to the instructions of the Deed, two others were elected in their place; viz. Robt. Oastler, Grocer; and William Wells, Bricklayer. In 1773 George Dobson and William Wells, were released on the ground of "going into foreign parts." In 1775 Roger Langdale, Weaver, of Brompton; Thos. Lowther Yeoman of Northallerton; Sam. Popplewell of Harwood, Gentleman; and Thos. Dawson of Ripon, Gentleman, were elected Trustees. In 1800 there was another election. John Oastler, Samson Oastler, and Wm. Holdstock, being dead, and Thos. Coatham, and Robert Oastler, not being Members of Society, the following were appointed: Thos. Lee, Yeoman, Thirsk; Wm. Robinson Yeoman Renton; Henry Ridley, Yeoman, Northallerton; William Gill, Junr., Northallerton; and Thos. Hansell, Weaver, Thirsk.

Having secured a beautiful and commodious Sanctuary in which to worship, we find the society flourishing and prosperous. Well may we imagine the unspeakable pleasure with which the Methodists of that day, gazed on their "holy and beautiful house," as they wended their way, on each Sabbath morning, to bow before the Lord.

In 1770 Mr. Wesley was here again, but simply says. "I preached on Wednesday at Harlsey, ten miles from

\* See Appendix A.

Yarm, and in the Evening at Thirsk." Again in 1772, June 17th, "at Thirsk." About this time Mr. Richard Burdsall, better known as "Dickey Burdsall" or, the "buckle maker," began to visit Thirsk. For nearly half a century he regularly attended the "Collop Monday Fair," and invariably preached on the preceding Sabbath. He was a remarkable man in his way. His preaching was simple, earnest, and impressive, intermixed with broad humour, and telling illustrations. It was the uniform practice of Mr. Burdsall, as soon as he had read his text to close the bible rather smartly, and place it on the seat behind him. Although eccentric, he was a good, and useful man; and his name is familiar to Methodism in every part of the kingdom. He lived to a great age, and died at York in 1824, aged eighty-nine. He was at Thirsk in March 1810, and preached to immense congregations from the following texts. In the Morning, 1 John 1ch. 7v. Afternoon, John 8ch., 36v. Night, Hebrews, 13ch., part of 9v. In 1773, Mr. James Rogers, husband of the celebrated Hester Ann Rogers, was laid aside by affliction. He was recommended to use the Ilkley Wells, then, as now, much resorted to for certain cures. He says.—"After using the water constantly for about three months, in October, I went to Thirsk, and at the request of many kind friends, spent my winter there, where I employed the little strength God graciously gave me, and I trust not without some fruit of my labours. In 1774, although I had no relapse in my disorder, it was

thought advisable that I should return to Ilkley Wells, for awhile to confirm my cure. I did so, and continued till August. I now thought myself able to take a circuit again, and therefore at the Bristol Conference that year, I was appointed to labour with Mr. Duncan Wright, at Thirsk. I was truly thankful for such a fellow labourer, for he acted the part of a father to me. We had the hearts of the people, and the Lord added many souls to our Ministry." In this year, Thirsk was first formed into a Circuit; and Messrs. Wright and Rogers were the Ministers appointed.

Mr. Wesley was here again in June, 1774, and says, 29th.—"Eleven at Osmotherley; and in the evening at Thirsk." Again, Saturday, June 3rd, 1780, he writes.—"I preached in the evening at Thirsk. When I was here last, a few young women behaved foolishly, but all were deeply serious now, and seemed to feel that God was there." Again, June 14th, 1784.—"At Thirsk, where I preached to an attentive congregation." Also, May 8th, 1786, Monday.—"In the evening at Thirsk." It was on this occasion that he preached from those memorable words, "The King's business requires haste." The next record is deeply interesting, inasmuch as it is the last we find concerning Thirsk: he writes,—Tuesday, June 24th, 1788.—"having no other opportunity, I went over to Thirsk, and preached in the evening, on 1 Peter 1 ch. 24v. 'For all flesh is as grass, &c.:' all the congregation were serious, but two young gentlewomen, who laughed and talked incessantly, till I turned and spoke expressly to

them, they then seemed to be ashamed." It is much to be regretted that the indecorous behaviour of the young females of his congregation, should require reproof on two occasions. Happily such rude and immodest "young gentlewomen," in this respect, have no successors in the present congregation: a better behaved, and, a more attentive audience, the writer never had the privilege of addressing.

At this time this venerable servant of God was within two days of his *eighty-fifth* year. What a glorious old man! What a zealous and devoted minister of Christ! Full of years, and covered with hoary hairs, yet vigorous and active as many half his age. Two days after leaving Thirsk he wrote in his Journal, "I this day enter on my eighty-fifth year, and what cause have I to praise God as for a thousand spiritual blessings, so for bodily blessings also! How little have I suffered yet by the 'rush of numerous years'! It is true I am not so agile as in times past, I do not run or walk so fast as I did; my sight is a little decayed; my left eye is grown dim, and hardly serves me to read; I have daily some pain in the ball of my right eye, as also in my right temple, (occasioned by a blow received some time since), and in my right shoulder, and arm &c. I find likewise some decay in my memory, with regard to names and things lately past; but not at all with regard to what I have read or heard, twenty, forty, or sixty years ago; neither do I find any decay in my hearing, smell, taste, or appetite, (though I want but the third part of the food I



once did); nor do I feel any such thing as weariness either in travelling or preaching: and I am not conscious of any decay in writing Sermons; which I do as readily, and, I believe as correctly as ever." A little more than two years from the above date, he finished his course, and entered into his rest in heaven. His visits to Thirsk, in all, amounted to thirteen; spread over a period of about forty-three years. The following is a list of the years and dates when he was here:—

Feb. 28th	—	1747	June 17th	—	1772
April 21st	—	1747	June 29th	—	1774
June	—	1755	June 3rd	—	1780
June 8th	—	1763	June 14th	—	1784
April 16th	—	1764	May 8th	—	1786
April 29th	—	1766	*June 24th	—	1788
June 13th	—	1770			

\* Since writing the above an old memorandum book has been seen, belonging to Mr. Gowland of Kirby Wiske, in which is the following record. "May 4th, 1790, Mr. Wesley preached at Thirsk, Text, 'The King's business requires haste.' Ann Smith, John Smith, and Mary Smith, went to hear him. Mary, though her body was so weak that she could hardly rise without help, yet she was so filled with the love of that blessed Jesus, and his dear disciple, that she ventured eight miles without ever minding her own weakness." A discrepancy appears between this statement and that of Mr. Atkinson of Sandhutton, and the late Mr. Wigfield of Northallerton, the latter of whom distinctly stated that it was in 1786, when Mr. Wesley preached from these words. Possibly he might take the same text on both occasions, but not likely. There can be no doubt about the correctness of the above memorandum; for, on turning to the Journals, we find it stated, between April 10th and May 24th, 1790, "part of the Manuscript having been lost, causes a chasm here." This will account for this visit to Thirsk not being recorded. Concurrent circumstances show that, he was in this part of the kingdom at the time. It is to be regretted that any notice of his last labours here, should have disappeared. He was then in his eighty-seventh year, and just ten months before he died.



In addition to these dates, Mr. Wesley preached occasionally in other places in this neighbourhood. On the northside of the road from Thirsk to Sutton, there stood an old farm house called, "Abbot Close House," since rebuilt and now in the occupation of Mr. Rider. Seventy or eighty years ago, there resided on this farm a family of the name of Petch, who were connected with the Society at Thirsk. On two or three occasions, Mr. Wesley visited and preached in their house. Mr. Rose of Sutton states, that his mother, when young, was a servant in this family; and he has heard her repeatedly speak of hearing Mr. Wesley there, either two or three times. It is said that the husband, before his conversion, was a persecutor of his pious wife; and, that he has been known to stop her on her way to chapel or class, and take off her shoes, leaving her the alternative of returning home, or pursuing her way without them.

The following interesting fact, will show the great esteem in which Mr. Wesley was held, by the respectable inhabitants of Thirsk; as well as the veneration which is cherished for his name to this day. During one of his sojourns here, the friends were exceedingly anxious to procure him a dish of asparagus, for which he had a particular taste. The town was searched, but none could be found, excepting a bed in the garden of two gentlemen named Routh. It was supposed that, in consequence of their attachment to the Church of England, any application for such a purpose, would be peremptorily refused. The request was made, however, and most

readily complied with. Out of respect to Mr. Wesley that bed of asparagus was preserved untouched by those gentlemen during their lives. The garden being on the site of the castle, it was supposed that many old coins were buried in the soil. A gentleman obtained permission to dig the garden over, in search of them; with the distinct, and positive understanding, that this piece of ground should not be disturbed; which was carefully observed. At the death of Messrs. Rouths, the property passed into the hands of the late Mr. Robert Peat, who preserved it with the same pious and reverential care. His son, Mr. David Peat, still keeps it in the same condition to this day. Close by the side of this interesting spot, there grows an apple tree which was blown down two or three times; and every time it was replanted its yield became more abundant. This circumstance led its owners to call it the "Resurrection Apple." The above named incident, may appear trifling to many, and be deemed scarcely worthy of record; but it shows how God inclined the hearts of strangers to deal kindly with his servant; and, is a proof of what the scriptures have said, "The memory of the just is blessed," and, "The righteous shall be in everlasting remembrance."

The pecuniary necessities of the Society, rendered it needful at times to solicit assistance from the Conference. Hence we read in the 1st Vol. of the Minutes, 1766.—"What places petition for help; and the amount granted? answer,—"Thirsk, £5." When it is borne in mind, that about this time the new chapel was built, we must

suppose that a great pressure had been made upon their financial resources; and we need not feel surprised that a little help should be requested. It was no discredit to do so, for we find York, Leeds, Bradford, and other large Societies, in the same list of petitioners. In 1769 a larger sum was obtained, viz., £20 16. 6d., and in 1770 larger still, £30 17s. 9d. In 1772, however, it fell down to £8 5s. 6d., and was never afterwards granted. From which it is fair to conclude, that the augmentation of members, and an improvement in their general circumstances, had rendered further help unnecessary.

The Society continued on its course; attended, no doubt, with those alternations of loss, and increase, which characterize all religious institutions; but yet, on the whole, accumulating in magnitude and power. The "elegant" old chapel kept up its venerable head, for exactly half a century; when the time arrived for it to be taken down, to make way for its more spacious successor. There is something about the demolition of an old sanctuary, in which we have long worshipped, which awakens regret, although occasioned by favourable circumstances; and makes us grieve, as over the death of some aged friend. Very likely some of the old Methodists of Thirsk would experience something of this sort, when they saw their ancient, and much loved house of prayer, in ruins. It is a fact not generally known; that when the old chapel was pulled down, some of the materials were used in the erection of the new one. Amongst other things, was the body of the present pulpit; in

which Mr. Wesley several times preached. After half a century's wear, the wood work, which consisted of the best fir, was as sound as when first put up. For this reason, as well as out of respect for the many good men who had occupied it, it was transferred to its present position. A fit emblem it is of the soundness of those doctrines which have been preached from it for nearly a hundred years.

The present commodious and well built chapel, was erected by Mr. J. Fawcett, Builder, of Thirsk. The whole was completed for about £1260. The foundation stone was laid, July 31st, 1816; on which occasion, a sermon was preached in the open air, by the Rev. Joseph Dakin, from Haggai 2ch. 9v. The opening services were held on the first of January, 1817; when sermons were preached by the Rev. Robert Pilter, and the Rev. John Storry. Mr. Storry's text in the morning was, 72 Psalm 16v. Mr. Pilter's in the afternoon, was, Zechariah 9ch. 9 & 10vs. Mr. Storry announced at the night service, that he came intending to preach from the same text as Mr. Pilter had taken, but should change his subject; and selected the following, "Cast not away therefore your confidence, which hath great recompense of reward," Hebrews 10ch. 35v. Mr. Pilter preached the preceding Saturday evening in the old Mill, from Daniel 6ch. 16v. It may be interesting to some to know a few of the principal subscribers names, and the amounts which they contributed towards the erection of the present chapel; as well as to preserve a memorial of the

influential friends of Methodism in Thirsk, nearly half a century ago. The total amount raised, with the opening services, and a clock worth £10, presented by Mr. Samuel Ingham, was £532.

The following were subscribers of £5, and upwards.

Mr. John Ward	£52	10	0	Mr. John Bumby	£10	10	0
Mr. Wm. West	31	10	0	Mr. Wm. Johnson	10	10	0
Mr. J. Bentley	31	10	0	Mr. Thos. Hare	10	10	0
Mr. Thos. Bell	21	0	0	Mr. J. Clarkson	10	0	0
Mr. Thos. Hansell	21	0	0	Mrs. Sanderson	10	0	0
Mr. John Hansell	21	0	0	Mr. J. Simminson	10	10	0
Mr. Richard Hare	21	0	0	Mr. J. Fawcett	10	10	0
Mr. Wm. Clayton	16	0	0	Mr. Chrst. Watson	5	5	0
Mr. John Jackson	15	15	0	Mr. James Rain	5	15	0
Mr. William Jackson	20	10	0	Mr. R. Crosby	5	5	0
Elizabeth, Rachel,				Mr. R. Greathead	5	5	0
and Jane Jackson	15	15	0	Mr. George Foster	5	4	3
Mr. John Clarkson	15	0	0	Mr. Richmond	5	0	0
Mr. Thos. Clarkson	10	10	0	Mr. J. Smith	5	0	0

The School Room was erected in the year 1836; and the Organ was purchased and placed in the recess, in 1857. The chapel is capable of accomodating 400 seat-holders; besides 200 free sittings for the poor; and, when full, will comfortably hold a thousand people. The premises, with the minister's house, are secured to the connexion; subject to a ground rent of twenty shillings per annum, to the lord of the manor; and ten shillings a year to the poor of the parish of Thirsk. On the occasion of the first anniversary of the opening of the Organ, the Rev. John Hickling preached two sermons, This venerable minister was then in the *ninety-third* year of his age. On the following night, he gave a Lecture on Methodism, the service of which occupied



two hours. His physical strength, and mental vigour, were surprising, considering his great age. He was sent out into the ministry by Mr. Wesley; and, after a long course of arduous and useful labour, died in 1858, in the seventy-first year of his ministry, and the ninety-third year of his age.

Methodism has thus fought its way through many difficulties, for upwards of a hundred years, and has gained a position in the town, of which none of its friends need feel ashamed. It lifts not up its banner of sectarian triumph. It glories not in what it is, so much as in what God has done by its instrumentality. It has prospered and been made a blessing to many; and, along with other churches in the place, it seeks to bring to the cross, and to gather into the fold of Christ, the erring, wandering souls of men. When we compare the present, with the day of feeble things, when good T. Brooke and his wife were the only Methodists in Thirsk, well may we exclaim, "What hath God wrought!"

The greatly beloved, and deeply lamented, John H. Bumby, was a native of Thirsk. His name is held in the most affectionate remembrance, by the inhabitants of the place; and, whilst they sorrow over his melancholy end, they feel it a great honour to have sent out into the ministry, a young man of whom the Conference in its Obituary records;—"His intellectual powers were of a superior order; his understanding was strong; his imagination lively; his judgment sober; his memory re-



tentive, and his mind well furnished with evangelical truth. His preaching was instructive, pleasing, and persuasive; his zeal ardent; and his appeals to the conscience powerful. He was an affectionate friend; a valuable colleague; and a successful minister." A memoir of his life and labours, and melancholy death, was published a few years ago, by the Rev. A. Barrett. Interesting as that memoir may be, it is nevertheless deficient in the details of Mr. Bumby's early life and conversion to God. Up to a recent period, there stood a fine old tree in the Sowerby Flats, near to the foot path which crosses from Thirsk to the "Purple Walk." It was beneath the shades of that tree, that he found peace with God. At the time, he was carrying a basket of meat for his father, who was a butcher, to a neighbouring farm house. His mind was in an agony of distress and earnestly seeking forgiveness; and it was there that he was enabled to rely on the atonement of Christ, and to realize salvation through believing. A young lawyer of the town was with him at the time, ridiculing and bantering him upon his Methodism; but John, in the joy and ardour of his feelings, threw over his basket of meat, as he said to the young man, "you may banter me as you will, the Lord has saved my soul, and I don't care for ought else!" In the chapel at Thirsk, there is a beautiful marble Tablet erected to his memory, by his friends in Birmingham, by whom he was greatly esteemed, and in which town he laboured with eminent success. It bears the following inscription:—

SACRED TO THE MEMORY OF  
THE REV. JOHN HEWGILL BUMBY,

THE FIRST WESLEYAN MISSIONARY WHOSE  
LIFE FELL A SACRIFICE IN THE NEW ZEALAND FIELD OF  
MISSIONARY ENTERPRIZE

IN THE TWENTY SECOND YEAR OF HIS AGE HE ENTERED  
THE ITINERANT MINISTRY

HAVING BEEN EMINENTLY SUCCESSFUL IN VARIOUS  
CIRCUITS AT HOME DURING A PERIOD OF EIGHT YEARS

HE OFFERED HIMSELF FOR THE FOREIGN WORK  
AND IN MARCH 1839 LANDED IN NEW ZEALAND  
HAVING BEEN CONSTITUTED BY THE CONFERENCE

THE CHAIRMAN OF THE DISTRICT

HE HAD JUST COMPLETED HIS VISIT TO THE CHURCHES

UNDER HIS CARE WHEN BY A MYSTERIOUS

DISPENSATION OF PROVIDENCE HE WAS DROWNED IN

THE BAY OF THAMES BY THE UPSETTING OF A CANOE

HE WAS BORN IN THIS TOWN NOV 17 1808 AND

DEPARTED THIS LIFE JUNE 26 1840

"AND THE SEA GAVE UP THE DEAD WHICH WERE IN IT"

REV XX 13

*This Monument was erected to his memory*

*By his friends in Birmingham*

Mr. Bumby was the son of pious parents. His father's conversion was somewhat remarkable. The particulars of it are related in the life of Mrs. Taft,

under whose preaching he was awakened, and brought to God. She says in 1795, "I went to Thirsk in Yorkshire, where the Lord poured out his spirit in a wonderful manner. The summer before this I was here one sabbath day afternoon, and the Lord was present to wound and to heal. Eight or ten that we knew of found liberty; and among them was a young man, a butcher. He had been a moral young man, and kind to his parents. He then supported, or in part supported, his mother. On Monday, it being the market day, he had to bear the scoff and ridicule of the town; for it was spread abroad that the women had turned J. B———mad; however he bore it with great fortitude; but during the week he was much tempted, and particularly distressed with this thought, 'I must sell no more meat on the sabbath day, and the best of my customers send for it then; and if I do not let them have it probably they will not come on the Monday; so my meat will spoil, and I shall not be able to pay my way, and so become a scandal to religion.'—again he thought, 'I have taken my dear mother to keep; I could take a spade and work in a ditch for myself, but I cannot bear that she should come to want.' He took the right method, laying his case before the Lord, and in earnest prayer seeking for wisdom and strength. When Sabbath came, he rose early, went to his shambles door, and told his customers as they came, that he could not let them have any meat that day, but in the morning he would supply them, as soon as they pleased. Some cursed, and others said he was mad, and his mother was

quite displeased at him ; for she then knew nothing of true religion ; but he bore it all with christian fortitude, prayed much and trusted in God for deliverance. On Monday he sold all his meat by three o'clock in the afternoon, and came home rejoicing. He soon after this got his mother to hear, and she found peace with God ; also, a sister of his ; and in little more than a year, he became a local preacher, and the Lord much blessed him in body and soul, in his basket and store."

The labours of Mrs. Taft in Thirsk were rendered extensively useful. Crowds attended her services, and many were converted through her instrumentality. About twelve months after the above named circumstance, she was again at this place ; and it was in connection with this visit, that the conversion of the late Mrs. Waites of Sowerby, occurred ; a most devoted and sincere christian, who lived to adorn the doctrines of God her Saviour ; and died in the possession of great peace. She preserved a record of her experience and life ; and has left behind her some most interesting manuscripts, in which she relates the dealings of God with her. Just before her conversion, she writes.—"The sense of my great misery constrained me to groan in spirit, with words unutterable." After describing the deep concern, and painful solicitude, she felt about her state, she goes on to say. "I think it was on the last day in January, 1796, that dear child of God, Mary Barritt (Mrs. Taft) came to Thirsk. It was on a Sunday, I felt an exceeding desire to hear her, but through the rooted prejudice

there was in my mother, against this people and way of worship, I was afraid to attempt it. In the afternoon, while at Church, I wished much that I could have got to the Methodist Chapel, and thought I will get there in the evening. I heard so much of people being brought under great distress from her manner of speaking, that I had some fear lest it should be my case. I thought I could not bear to be thus exposed in public; and besought the Lord to grant me a more easy way. In the evening I signified my intention to go. My mother was willing I should for once, to satisfy my curiosity, as she expected; but it was something more which drew me there. After I got to the chapel door, there was such a concourse of people assembled, that it appeared dangerous to attempt to get in. However I resolved to venture, and truly it was with me a fighting for life. After I had got in, and comfortably seated, I felt such a change in my mind, as I cannot describe. I felt such a power to enter into, and to understand, what was delivered, as greatly amazed me; and, when I returned home, I gave my friends to understand how much I had been satisfied. Little did they think that this was the foundation stone of Methodism with us. I now experienced such a change within as I could not understand. The burden I so exceedingly groaned under, and my distress of mind, were quite removed; I enjoyed such a heaven of happiness that my sleep departed from me. I passed whole nights in such enjoyments of the presence of God as cannot be described." What a simple and beautiful narration of



the great change which the divine Spirit wrought in her soul. Three sons of this pious woman now survive her. One is a clergyman of the Church of England, and the other two are esteemed and consistent members of the Wesleyan Methodist society at Sowerby, namely, Messrs. William and Jonah Waites.

The late Rev. John Storry, a popular and greatly esteemed Minister, in the Wesleyan Connexion, was once the Pastor of the Independant Church at Thirsk. It was during his residence in this town, that his views on the doctrine of Calvinism underwent a change, and, acting from that strict conscientiousness for which he was so remarkably distinguished, he resigned his charge, and entered the Wesleyan Ministry; in which he laboured with much zeal and usefulness, for three and twenty years. He became a Wesleyan Minister in 1809, and died a victim to that terrible disease, the Cholera, in 1832. The Rev. Edward Addison, and the Rev. Jabez Ingham, Wesleyan Ministers, were born here, and went out from this Circuit.

Among the dead, which lie buried in the ground fronting the Chapel, are—The Rev. Thos. Hall, and daughter; Mrs. Jones, the wife of the late Rev. John Jones, and mother of the Rev. Messrs. Hugh, and T. R. Jones; and two daughters of the Rev. W. Ash. In the Church yard are interred; The Rev. Samuel Gates and his wife; Mrs. Sanderson, wife of the late Rev. John Sanderson; The Rev. Joseph Dakin; a daughter of the Rev. J. Franks; and a sister of the late distinguished

Dr. Beaumont. The last time the Docter was at Thirsk, he was observed to visit the grave of his sister under considerable emotion. Since then he has joined her, in the house not made with hands.

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## N O R T H A L L E R T O N .

Northallerton is a small borough, and market town, and sends one member to parliament. It consists of one very wide street, about fifty yards in breadth, and half a mile long. It contains some good shops, and well built houses, and is clean and healthy. In the town are the remains of ancient Friaries; founded in 1341 and 1354; also, the foundations of an episcopal palace. There is, likewise, an old church Grammar school, in which Archbishop Palliser, Rymer, Kettlewell, Burnett, and Dr. Ratcliffe, were educated. The place stands connected with those sanguinary struggles which occurred between the English and Scotch during the twelfth and thirteenth centuries. In 1318 the Scots plundered the town; and compelled the inhabitants to pay a fine of a thousand marks, in three days. About three miles distant is Cowton Moor, on which was fought the celebrated battle of the Standard, on August 22nd, 1138. It was so denominated from a large pole being fixed on the top of a hill, now called "Standard Hill," upon which were hung many sacred relics, a large silver cross &c. In this battle numerous heads of noble English

families fell; David, King of Scotland, was made prisoner; and ten thousand of his people slain. This town has been honoured with several royal visits. Edward 1st was here in 1292, 1293, 1296, 1302, 1303, 1304; Edward 2nd was here in 1312; Edward 3rd in 1327; James 1st in 1617; Charles 1st in 1641, and 1647; George Augustus, of Hanover, afterwards George 2nd, bore the title of Viscount Northallerton. Edmund Gheast, or Guest, first protestant bishop of Rochester, and lord Almoner to Queen Elizabeth, was born at Northallerton; also, Hugh, first Duke of Northumberland. In 1623 a great controversy was held in this town, between an English Clergyman, the Rev. R. Bramhall, and two Roman Catholic priests, who had challenged the whole clergy of the county of York to discussion; which resulted in the total discomfiture of the priests.

Northallerton, as well as Thirsk and Osmotherley, was early favoured with Mr. Wesley's preaching. His visits, however, were but few and far between. This may be accounted for, on the ground that his chief resting place on his journeys north, and when returning, being within about eight and a half miles, would induce him to push forwards to his old quarters, the Buck Inn, Sandhutton. On this supposition, it is not at all unlikely but that he *passed through* Northallerton more frequently than he has recorded. His first visit was in 1745, on the evening of Easter Monday; he writes,—“April 15th, I preached at the Inn in Northallerton.” He then goes on to describe his interview with Mr. Adams, which is

mentioned in full in the account of Osmotherley. In a letter to his brother Charles, bearing the same date, he says,—“About six, I preached at Northallerton, in the house; but it should have been, (as I afterwards found), at the cross; for the people there are, most of them, a noble people, and receive the word with all readiness of mind.” The term, “a noble people,” is doubtless, in allusion to the Bereans, whose nobility consisted in readily receiving the word, and searching the scriptures. What an unparalleled days work he performed on this Easter Monday! He preached at four in the morning at Newcastle, to a crowded congregation; at nine in the street at Chester-le-Street, nine miles from Newcastle; at six at Northallerton, nearly fifty miles; and then, at the request of Mr. Adams, rode to Osmotherley, and preached at eleven the same night. Four services and sixty miles! He says,—“I felt no weariness at all.” After a nights rest, he preached again, at five the next morning. He does not mention being here again until 1755, when he briefly states,—“Monday, May 12—We rode, (my wife and I), to Northallerton.” Mrs. Wesley accompanied her husband on many of his journeys, and, was with him at Northallerton. We have no further record of his being here until 1780; on which occasion he says,—Saturday, June 3rd. “At noon I preached to a large congregation at Northallerton; the sun shone full in my face when I began; but it was soon over cast, and I believe this day, if never before, God gave a general call to this careless people.” During the

twenty five years, from his former visit, his hearers had degenerated from a "noble," to a "careless," people. In the interval many of the former had gone into eternity; and a new generation had risen to fill their places. He speaks of being here only once more; and that was in 1784, when he writes.—"Monday, June 14th, about noon I preached at Northallerton; and, I believe God touched many hearts."

The zealous and laborious John Nelson passed through this town, when a soldier on the march to Durham. In his Journal he says,—"By eleven on Friday, we got to Northallerton; and by twelve settled in quarters. I went into the market place, and spoke to those I found there, of the way of salvation. Afterwards, as I was sitting alone, there came a shopkeeper, and said; if I would go to his house he would give me a glass of any liquor I pleased to drink: I told him I did not drink any strong liquor? 'well, but,' said he, 'I desire your company if you please, for half an hour.' I went to his house, and drank tea with him, and his family; and spoke plainly to them. They received my exhortation with thankfulness; and said, 'we have heard much of you, but never heard any of you before: several of you have passed through this town, and we wonder they have never preached here. If you come again, we hope you will come and see us.' I gave them a book and returned to my quarters."

A few links remain in the persons of very aged individuals, which connect the present generation with



Mr. Wesley's visits. Mrs. Shepherd, of South Cottage, relict of Mr. James Shepherd, for many years the Governor of York Castle, who is now about eighty-six years of age, remembers very distinctly Mr. Wesley preaching here in 1780. She was then a little girl, between five and six years of age. The service was held in Jackey Wren's yard; which then included the yard of the present Buck Inn, near the Grammar school. She has a most vivid recollection of the sun shining in his face, while preaching; which he mentions in his Journal; and the sorrow which her young heart felt, whilst thinking how greatly it would inconvenience him. The yard was full of people; she sat on her mother's knee; and the text was, "If the salt have lost his savour, wherewith shall it be salted." She remembers also walking by his side, in his black gown and cassock, and taking hold of a hem of his flowing robe. The Jackey Wren, mentioned above, was a pious and useful man; by trade a weaver. The preaching, for some time, was held in his cottage. A gentleman of the town, who had more waggery than religion, used to frequent Jackey's house during the services; and, being a great ventriloquist, he took delight in making strange noises, and then urging Jackey to go and see what it was. Mr. Wesley's home, while here, was at a Mr. Atkinsons, Tanner; who lived at the north end of the town. They were a devotedly pious family, and lived in comfortable circumstances. At their house all the preachers were entertained; and they felt it a great honour to take in those despised and persecuted

servants of the Lord. The late Mr. Wigfield, an esteemed and aged member of society, recollected attending the Methodist services, after his father came to the town in 1780. He was then a little boy about six years of age; his father was the class leader; they worshipped in Jackey Wren's house nearly fourteen years. He recollected distinctly, going to hear Mr. Wesley preach at Thirsk in 1786, and his text was "The King's business requires haste." After Jackey Wren's house was given up, the society worshipped in a house, near the present residence of Mr. C. Deighton. But that proving too small, they rented Richardson's Long Room; as it was called. This was a spacious room, in a yard on the north side of the Golden Lion. It belonged to an inn, and was used for public dinners, balls, &c. The Methodists were allowed the use of it, with the understanding, that it was to be given up several days, during the festivities of Easter; which consisted in cock fighting, drunkenness, &c. However objectionable this might be, God's people had no alternative; so that room became both the sanctuary of the Lord, and the synagogue of Satan. While the society worshipped there, a blessed revival took place in 1794. Mr. Geo. Sykes had just entered the Circuit. After some persuasion he preached in a yard, now in the occupation of Mr. Timothy Smith. Miss Barritt was present, and addressed the congregation. Mr. Sykes retired, he not approving of female preaching. Afterwards they adjourned to the Long Room. The meeting was a memorable one, and lasted until midnight.

Many were saved. Soon after this, steps were taken for raising a new chapel. The Lord opened the heart of a respectable female, the late Miss Bowran,\* who gave them a piece of ground for the purpose. It was built about the year 1796, and the opening sermons were preached by the Rev. Philip Hardcastle, Senr. The deeds bear date 1799; and the following persons were the original Trustees; James Wigfield, John Atkinson, Jonathan Wigfield, John Wigfield, Thos. Lee, Thos. Hansell, John Bumby, Thos. Weldon Jun., R. Pearson.

The Rev. John Snowball, who has been for forty years a laborious Missionary in Newfoundland, and New Brunswick; and the Rev. Robert Carver, many years in India; were both natives of Northallerton. The wife of the Rev H. Pedley is interred in the Church yard. The Rev. William Swindells died here, in 1858; and was buried in the Cemetery ground. Mr. Swindells was permitted to labour only for about nine months in this Circuit; but sufficiently long to impress the friends that he was a man of superior abilities, and strict integrity. Those who knew him best loved him most. The Conference record well describes his character and talents. It says—"His pulpit abilities, were of a superior order. His sermons were clear and instructive; and evinced

\* At the first love feast held after the chapel was opened, this lady was present. A gracious influence pervaded the congregation; the Lord was eminently present, sweetly drawing all hearts to himself. With great emotion this good lady stood up and said, "I want Jesus," and then sat down. She subsequently found the Lord, and lived to enjoy his favour, and to testify his power to save.

considerable reading, discrimination, and originality. He was a man of high moral principle, and of unbending integrity ; retiring in his disposition ; and, in piety, humble, sincere, and uniform. Nearly his last words were, "Tell my mother I am happy in Jesus." He died in the thirtieth year of his age, and the seventh of his ministry."

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## B R O M P T O N .

Brompton is a considerable village, about a mile and a half from Northallerton, and is included in the parliamentary franchise of that Borough. At the last census, (1851) it contained a population of 791 males, and 700 females ; making a total of 1491 : with 345 dwelling houses ; and covering an area of 3801 statute acres. Its population is chiefly employed in linen weaving, and appears to enjoy a full average of health, comfort, and intelligence.

About a mile from the village, are Red hill, and Scot-pit-lane. The former is supposed to have been the scene of some sanguinary struggle in the celebrated battle of the Standard ; and, the latter, a place of interment of the Scots, who fell in great numbers on that occasion. The Rev. John Kettlewell, A.M., a distinguished clergyman of the Church of England, was born at Lowfields, in this township, in 1653. He was sometime chaplain to the Countess of Bedford, mother

of Lord William Russell, who was beheaded in 1683. His lordship held him in high esteem, and sent a message to him from the scaffold expressive of his kind remembrance. He became Vicar of Colesworth, in Warwickshire; but refusing to take the oaths of allegiance to king William the third, he was deprived of his living. He was the author of several valuable works on divinity. A celebrated writer says of him—"His great piety, useful learning, and solid judgement, rendered him a public blessing, and a peculiar ornament of the church, and age, wherein he lived." He died in 1695, and was buried in the same grave where Archbishop Laud was interred. Bishop Ken, out of respect to his memory, read the burial service in his episcopal robes. He left at his death the Low Fields farm for the benefit of the poor of Northallerton and Brompton; known as the "Kettlewell charity." Ann Harris died here in 1846. She was the widow of a soldier of the 57th regiment, who was killed in the battle of Corunna, while fighting under Sir John Moore. She was present at the death of Sir John, and assisted in the last sad attentions paid to that gallant and lamented general. She was one who could repeat from experience the words of that beautiful requiem,

"Few and short were the prayers we said,  
And we spoke not a word of sorrow,  
But we stedfastly gazed on the face of the dead,  
And we bitterly thought of the morrow."

There is some difficulty in tracing the introduction of Methodism into the village. It is pretty certain however



that its first members were connected with the Northallerton society at an early period. Mr. Wesley makes no mention of the place in his Journals. About seventy years ago, a small class existed, of which Roger Langdale was the leader; and the meetings of the little society were held in a cottage a few doors from where the present chapel stands. The following were the persons who formed that class, viz.—Roger Langdale, Cicely Langdale, James Cornforth, Jane Cornforth, James Meek, Martha Meek, John Almgill, Elizabeth Almgill, James Wilkinson, Elizabeth Leng, George Lowson, Mary Cranstown, John Dodsworth, Helen Dodsworth, and Sarah Appleton. Roger Langdale was one of the first Methodists in the neighbourhood; and, for a great number of years, was a zealous leader, and useful local preacher. He was somewhat stern in his manner, but strictly upright, and devoted to God. He was a man of some position in the village, and was looked up to with great veneration and respect. After serving God faithfully for many years, he passed away to his reward in the year 1811, aged 76. Another member of that class was James Cornforth. He was a man of remarkably small stature, but a sincere christian, and universally respected. He was the father of the Rev. David Cornforth, Wesleyan Minister, who entered the Ministry 1814, and died in 1855. Another honoured member of that little flock, was James Meek, the father of James Meek, Esqr., Alderman of York, who has, on more than one occasion, been elected Lord Mayor of that ancient city. Upon

the grandson, James Meek, Esq., also, has been conferred that distinguished honour. Henry Byerley was one of the early Methodists in Brompton. He subsequently entertained Calvinistic opinions and left the society, but maintained his christian course, and died in peace. He was the father of Sir John Scott Byerley, F.R.S.L., a celebrated mathematician and author; and also of Thos. Byerley, who rose to some eminence in the literary world, being editor of "Percy Anecdotes," "Literary Chronicle," "Mirror," &c.; and also grandfather of the present Paris correspondent of the London Daily Times. The above Henry Byerley was of a somewhat censorious turn of mind. In the same class was Jane Cornforth, a pious good woman, and mother of the before named Rev. David Cornforth. It is said that, on one occasion, these two were going together to a love feast at Northallerton, when the old lady provided herself with an umbrella in case of rain. The pious ire of the old gentleman was stirred within him, and he reproached her for the unseemly innovation; as that useful article was considered in those days; and reproved her for her pride, saying, "You might as well get a parasol at once!"

It is somewhat singular and noteworthy, that from the members of that little class, should proceed the several individuals who have risen to eminence in the church, as well as in the world. Little did those humble, plain, and pious parents, as they met together in their weekly meetings, think that their children would rise up to confer honour and distinction on their names. Robert

Pearson was another ancient worthy of the society. He was unassuming and gentle in his spirit, and eminently a man of peace. He was a local preacher for some years, and was, like Moses, remarkably "slow of speech." His piety was most exemplary. He died in peace in 1841. George Coates was another well known Methodist in the village. His life was one of unbending integrity and uprightness; and few men in his station were so generally esteemed. He finished his course well, in 1847, aged 81 years. John Wilford was also an early member of the same class. His kindly, genial, and generous spirit, his unassuming and unaffected piety, are remembered with great respect to this day. His comely and joyous face bespoke his open and loving heart; and on his countenance was written, "peace dwells within." He died full of years and in great peace. John Wilford, nephew of the preceding, was a member of Roger Langdale's class. He was born in 1779, and converted to God in 1798. He became a local preacher, and his name was placed upon the Circuit plan in 1805. He was for many years a useful leader of a class, and several times filled the office of Circuit Steward with great efficiency. He was a kind, intelligent, zealous, liberal, and hearty Methodist. In the pulpit his preaching was universally acceptable, and rendered extensively useful in the conversion of sinners. One of his earliest efforts resulted in the salvation of four or five individuals. He took great delight in revival meetings; and felt unspeakable pleasure in pointing

the broken hearted sinner to the Lamb of God ; scarcely ever leaving until the troubled heart found peace in Jesus. As a man, and a christian, he was greatly beloved, and his name is still fragrant, not only in Brompton, but in all the Circuit. He acquired a position of great influence as a man of business, and to his industry and application, is mainly owing the establishment of the Linen manufacture in the village. He was the father of the present numerous family of that name now resident in the place ; and many of his children's children are attached members of the Methodist society. He finished his course Feb. 2nd, 1841, aged 62 years ; his last words being, "My Lord remember me." His wife, Hannah Wilford, was a woman of deep piety and superior judgment ; and trained her large family, of eleven children, for a better world ; where several of them have already welcomed her. She loved the cause of Christ dearly ; and her house and heart were always open to welcome the ambassadors of her Lord. She died in 1846, aged 69 years.

It has been previously stated that the meetings and services were held in a private house. Richard Bowes, the Squire of the parish, with his two daughters, frequently attended those cottage services. It cannot, however, be ascertained that any of them became members of society. He died in 1790, and was succeeded by his son George Bowes. The first Methodist place of worship was a small plain building, erected about the year 1794. on the ground where the present chapel stands. It was

the property of the aforesaid George Bowes, Esqr., who had a pew lined with green baize, in the corner close to the pulpit. Twenty-three years afterwards, namely, in 1817, in consideration of receiving the sum of £120, it was surrendered unto the following persons, viz.—John Wilford, manufacturer, Brompton; Benjamin Garnett, Jonathan Cornforth, William Swinburn, yeomen, of the same place; George Smith, yeoman, Silton; Jabez Punderson, draper, Northallerton; Michael Atkinson, yeoman, Borrowby; Robert Pearson, weaver, Brompton; Robert Robinson, staymaker, Northallerton; and Thomas York, schoolmaster, of the same place. In this surrender the exact measurement of the ground is specified. The preceding transaction was preparatory to the erection of the new chapel, which took place in 1817. It is a good, substantial building, standing in the centre of the village, and will hold between 300 and 400 people. In 1837 a Deed was executed, bearing date April 1st., placing the property on trust according to the model deed. In 1848 the Organ was introduced, which cost £100. There is now a flourishing society, and large and respectable congregations, with a useful Sabbath School. Although this vine of Methodism was not planted directly by Mr. Wesley's own hands, as in other places; yet, its history, growth, and present state, clearly prove that its derivation was from the parent stem. May this hill of Zion ever have for its walls, "Salvation," and its gates, "Praise." In the



church yard are interred the Rev. Thos. Gill. and also his wife. Mr. Gill entered the Wesleyan Ministry in 1786 and died in 1828.

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## OSMOTHERLEY.

Osmotherley is a good sized village, in the North Riding of Yorkshire; in the Wapentake of Allertonshire; about eleven miles from Thirsk, seven from Northallerton, and eleven from Yarm. Its situation is romantic, and picturesque; and is within the vicinity of Hambleton Hills. Its name is somewhat singular; and tradition assigns it a remarkable origin. "When King Oswald's son was born, who was called Oswald; the wise men and magicians were sent for to court; to predict, and foretell the life, and fortunes, of the new born prince; they all agreed that he would be drowned. The indulgent, maternal Queen would have carried him to Cheviot, a remarkable hill in their own country, but for the troubles then subsisting in the North; she therefore brought him to a lofty hill, in peaceful Cleveland, called Roseberry; and caused a cell or cave to be made near the top thereof; in order to prevent his foretold unhappy death: but, alas! in vain; for the fates who spare nobody, dissolved the rugged rocks into a flowing stream; and by drowning the son, put a period to all the mother's cares, though not her sorrows; for, ordering him to be interred in Tiviotdale Church, she mourned

with such inconsolable grief, that she soon followed him; and was, according to her fervent desire, laid by her tender beloved, darling child. The head of the mother, and son, cut in stone, may be seen at the east end of Teviotdale Church; and from the saying of the people, 'Os-by-his-mother-lay,' the place got the name of Osmotherley." The name, more probably, is derived from "Osmund," and "ley," a land, or field; forming together Osmunderley, the field of Osmund; and afterwards Osmotherley.

Among the thousands of large and flourishing societies, which have sprung up in the kingdom, there are few, with which are associated more interesting recollections of early Methodism, than this village. Soon after Mr. Wesley began his career of itinerant labours, he was invited to visit Osmotherley, under peculiar circumstances. At the time, there resided in the place, a Roman Catholic priest, of the name of John Adams. He occupied a house, with which stood connected a chapel, and some land, belonging to the Roman Catholic Church, which were used as a retreat, for infirm or superannuated priests. Mr. Adams had incurred the censure of his church, by marrying his house keeper. He was deprived of his stipend; and attempts were made to eject him from the place; but he still retained possession of the property. A considerable number of Roman Catholics, resided at that time in the neighbourhood, whose threats of violence, periled his life, both night and day. Information having reached him

respecting Mr. Wesley's labours, and the remarkable circumstances which attended them, he resolved to obtain an interview with him, in order that Mr. W. might "expound unto him the word of God more perfectly." This resolution he carried out, as we find in the Journal, under date, Newcastle, Thursday, March 28th, 1745,—“A gentleman called at our house, who informed me his name was Adams, that he lived about forty miles from Newcastle, at Osmotherley in Yorkshire; and had heard so many strange things of the Methodists, that he could not rest, until he came to enquire for himself. I told him, he was welcome to stay as long as he pleased; if he could live on our lenten fare. He made no difficulty of this, and willingly stayed, till the Monday sen'night following; when he returned home, fully satisfied with his journey.”

John Adams had evidently had his faith shaken in his Roman Catholic principles. His marriage was one proof; as well as the journey just named. Insinuations were thrown out, and are still repeated by his enemies, that his moral reputation was questionable. Had it been so, Mr. Wesley would never have entertained the esteem, and affection, for him which he did. Shortly after this interview, Mr. Wesley left Newcastle, and called at Northallerton, on his return to London; and preached there in the evening. Here, Mr. Adams, in company with others, waited upon him, to request him to proceed to Osmotherley, and preach. He writes, Monday, April 15th, 1745,—“In the evening I preached in the inn at

Northallerton, where Mr. Adams, and some of his neighbours met me. On his saying, he wished I could have time to preach in his house at Osmotherley, I told him *I would* have time, if he desired it; and ordered our horses to be brought immediately. We came thither between nine and ten. It was about an hour before the people were gathered together. It was after twelve before I lay down; yet through the blessing of God, I felt no weariness at all. Tuesday, April 16th, (next morning), I preached at five, on Romans 3ch. 22v. to a large congregation; part of whom had sat up all night, for fear they should not wake in the morning. Many of them I found either were, or, had been, papists. O, how wise are the ways of God! How am I brought, without any care, or thought of mine, into the centre of the Papists in Yorkshire. O that God would arise; and maintain his own cause; and all the idols let him utterly abolish! After sermon, an elderly woman asked me abruptly, 'Dost thou think water baptism an ordinance of Christ? I said, what saith Peter? 'Who can forbid water, that these should not be baptized; who have received the Holy Ghost, as well as we?' I spoke but little more, before she cried out, 'It is right! It is right! I will be baptized.' The name of this female was Elizabeth Tyerman, a Quakeress at the time, but who, most probably, became a Methodist after her baptism. The place in which the preceding services were held, was a building which had formerly been used as a Roman Catholic chapel. In a letter to his brother Charles he

says,—“About ten at night I preached at Osmotherley, in a large chapel which belonged a few years since, to a convent of Franciscan Friars.” Mr. Wesley visited Osmotherley on Monday, September 16th, 1745, on which occasion he says,—“I saw the poor remains of the old chapel on the brow of the hill, as well as those of the Carthusian Monastery, (called Mount Grace), which lay at the foot of it. The walls of the church, of the cloister, and some of the cells, are tolerably entire; and one may still discern the partitions between the little gardens, one of which belonged to every cell. Who knows but some of the poor superstitious monks, who once served God here according to the light they had, may meet us, by and by, in that house of God, “not made with hands, eternal in the heavens.” In October of the same year, he writes, Monday 21st,—“I divided my time between Birstal and Leeds, and took my leave of them for a short season, and rode to Mr. Adams at Osmotherley.” In December 1746, Mr. Charles Wesley was there, and makes the following observations. Dec. 31st,—“By three I came to Osmotherley. Mr. Adams carried us to his house, and then to his chapel, where I read prayers, and preached repentance and remission of sins in the name of Jesus Christ.” From this it is evident that Mr. Adams still continued to occupy the house, and had such control over the chapel as to allow Mr. C. Wesley to preach in it. The property at present is in the possession of the Roman Catholics, and one room of the house is still reserved for occasional worship,



according to the rites of that people. Mr. Wesley's next visit was in 1747. He writes,—Sunday, March 1st, “I came to Osmotherley about ten o'clock, just as the minister, (who lives some miles off,) came into the town. I sent my service to him, and told him, if he pleased, I would assist him, either by reading prayers or preaching. On receiving the message, he came to me immediately, and said he would willingly accept of my assistance. As we walked to church he said, ‘perhaps it would fatigue you too much to read prayers, and preach too.’ I told him no, I would choose it, if he pleased; which I did accordingly. After service, Mr. D. said, ‘Sir, I am sorry I have not an house here to entertain you. Pray let me know whenever you come this way.’ Several asking, where I would preach in the afternoon, one went to Mr. D. again, and asked if he was willing I should preach in the church. He said, ‘yes, whenever Mr. Wesley pleases.’ We had a large congregation at three o'clock. Those who in time past had been the most bitter gainsayers, seemed now to be melted into love. All were convinced we were no Papists. How wisely does God order all things in their season.” The conduct of the clergyman on this occasion was most honourable and liberal; but on visiting the place again, he found the good man had been obliged to succumb to the spirit of persecution, and declined to repeat his former favours. Hence Mr. Wesley writes, April 19th, 1747,—“Before six reached Osmotherley. Finding Mr. D. as I expected, had been vehemently attacked by the neighbouring

clergy, and gentry ; that he might be exposed to no further difficulty on my account, I did not claim his promise, but preached on a tombstone near the church, on, "The Lord is risen."

The name of the Clergyman was Dyson, who lived at Carlton in Cleveland, and held the Incumbency of this village. His refusal to allow the use of his church did not arise from any unwillingness in his own mind, but from the difficult circumstances in which he was placed. Although not allowed to occupy the church, Mr. Wesley stood on a tomb in the graveyard, and published the gospel to the people. What a suitable text to preach from on that tombstone in that old church yard ! The very dead which occupied that grave, were honoured by having their sepulchre transformed into a pulpit, from which a minister of Christ might preach the glorious doctrine of a resurrection from the dead. Amongst his hearers on this occasion, was good old John Nelson, who, after the brutal persecution he endured near York, in which he nearly lost his life, made his way to this village. He says,—“I set out to meet Mr. Wesley, and was enabled to ride forty miles that day. I met him at Osmotherley, and heard him preach on a tomb stone, in the church yard, to a large and serious congregation. I found his word to come with power to my soul, and was constrained to cry out, O Lord I will praise thee for thy goodness to me, for thou hast been with me in all my trials, thou hast brought me out of the jaws of death, &c.”

Soon after this a society was formed, with three Leaders, and a Society Steward. The original Steward's book is now in the possession of Mr. James Lodge of Osmotherley. It contains an exact account of the receipts and disbursements from June 1750, to November 1758. The document is in a good state of preservation; and is a gem to the lovers of the antique in Methodism. The Leaders names were, James Hunton, Michael Snowdon, and George Dobson; with James Hunton for Society Steward. James Hunton was a tailor, and lived on the left hand side of the passage leading to the chapel. Michael Snowdon was the son in law of Elizabeth Tyerman, the Quakeress; and it was in his house that she was baptized. He resided three doors below the house of the popish priest; and died in 1791. George Dobson was a farmer, and lived near Ingleby Cross, who afterwards emigrated to America; probably the same person mentioned as one of the first Trustees of Thirsk old chapel. Seventy years ago the society consisted of but seven members; viz., John Hunton, Martha Hunton, Hannah Snowdon, Mary Johnson, Mary Bellwood, Tabitha Wilford, and Jane Meek. It was at the house of Tabitha Wilford that Mr Wesley lodged, when he visited Osmotherley. The expenses are recorded in the Society's book with great minuteness and particularity. Amongst them we find,—“1750, Sept. 13 & 14, Laid out for Mr. Hopper, 1s. 0d.” “1751, Jany, 18 & 19. Laid out for Mr. John Nelson, and his horse shoeing, 1s. 4d.” “1752, Laid out for Mr. John Wesley, wife,

daughter, Wm. Shent, and John Haime, 5s. 2d. "July 17, Laid out for Mr. Grimshaw, and William Darney, 1s. 3d." "1753, Mr. George Whitfield preached here in the evening, 5s. 0d." "1755, Laid out for Mr. John Wesley, wife, daughter, Mr. Shent, and Mr. Downs, 5s. 0d. There are numerous other items paid to well known names, such as, Paul Greenwood, James Odie, Thos. Maxfield, Peter Jaco, Thomas Tobias, William Thompson, &c. In another part of the book there are notes and memoranda of the visits of the preachers, with dates carefully stated, and sometimes the text they preached from; Such as,—“April 22, 1760, Jeremiah Cocker preached here.” “Oct. 18, 1760, John Pawson preached here.” “June 11, 1766, Joseph Pillmore preached here.” “July 27, 1770, Mr. William Romaine preached in our church, too many to hear.” “Oct. 22, 1771, David Simpson preached in our church, fore and afternoon, wonderfully.” “June 18, 1772, Y<sup>e</sup> Reverent and pious John Wesley preached here, Isaiah, 66ch. 8. 9vs.” The Mr. Romaine above mentioned, was a celebrated clergyman, whose popular and zealous preaching produced an extraordinary impression on the country during the middle of the last century. David Simpson, was the well known Macclesfield divine, and author of “A Plea for religion, &c.” He was born at Ingleby Arncliffe, near Northallerton, in 1745, and died in 1799.

Mr. Wesley's next visit was in 1748. He says,—“August 16th, about seven I preached in the street at Osmotherley. It rained almost all the time; but none

went away." He was there again in September, 1749, but simply says,—“In the afternoon reached Osmotherley.” He mentions a singular circumstance in his next record. “Monday, April 27th, 1752, we reached Osmotherley, after preaching in the evening, I was desired to visit a person who had been an eminent scoffer at all religion, but was now, they said, ‘in a strange way.’ I found her in a strange way indeed, either raving mad, or possessed of the devil. The woman herself affirmed that the devil had appeared to her the day before, and, after talking sometime, leaped upon her, and grievously tormented her ever since. We prayed with her. Her agonies ceased. She fell asleep, and waked in the morning calm and easy.”

At this time a chapel became necessary, and steps were taken to raise one. Great were the difficulties which had to be overcome, arising principally from the want of means, “But the hand of God was good upon them, and they said, let us rise up and build. So they strengthened their hands for this good work.” In the spirit of Nehemiah, and his companions, they not only contributed their money, but gave their personal labours. “Some brought stones, others mixed mortar, some handled the trowel;” and, at length, the chapel was raised, to the high gratification of the friends, and the deep mortification and displeasure of the enemies, of religion. Connected with the building, at the east end, was a stable, for the ministers horses; and it was in accommodating them that the expenses mentioned in the Steward’s



book were incurred. The enlargement, which took place in 1824, consisted in adding the stable to the chapel. The stone over the entrance bears the inscription, "1754;" the year of its erection. The original Deeds bear date, Dec. 1st, 1756. The conveyance is from William Hunton, and John, his son, to Jonathan Maskew, Thos. Mitchel, and Paul Greenwood, called yeomen; all of Haworth. The license for using it as a preaching place, is signed by John Snowden, John Hunton, John Denton, Thomas Moody, Nathaniel Smith, William Fawcett, and Michael Snowden, his mark.

With the exception of the above named alteration, and a few internal improvements made in 1805, the venerable old sanctuary remains the same. Humble in its appearance, and small in its size, yet who can help venerating it for its very age; as well as for the many great and good men who have proclaimed the word of life therein. It is the second oldest Wesleyan chapel in the kingdom, continuously used as such. The oldest is at Coleford, in Somersetshire, in the Shipton Mallet Circuit. It was built in 1746, and, consequently, was eight years the predecessor of Osmotherley.

Mr. Wesley's next visit was in 1755, shortly after the remarkable convulsion which took place at Hambleton Hills. It was one of the most extraordinary circumstances of the kind that ever occurred. Mr. W. rode over and made a personal inspection of the place, and, in his Journal, gives a particular account of what he saw, as well as his opinions as to the cause. It is the only

authentic record extant. As these hills form such conspicuous objects in the scenery of this, and the surrounding neighbourhood, it will be interesting to insert in full, his description of it.

“Monday, June 2nd.—I left Newcastle; and came to Durham, just as Jacob Rowell had done preaching, or rather, attempting to preach; for the mob was so noisy, that he was constrained to break off. I reached Osmotherley in the evening, and found a large congregation waiting. I preached immediately; God renewing my strength, and comforting my heart.

Here I inquired of eye and ear witnesses, concerning what lately occurred in the neighbourhood. On Thursday March 25th last, being the week before Easter, many persons observed a great noise near a ridge of mountains in Yorkshire, called Black-Hamilton. It was observed chiefly in the south-west side of the mountain, about a mile from the course where the Hamilton races are run; near a ridge of rocks, commonly called Whiston-cliffs, or Whiston-white-mare; two miles from Sutton, and about five from Thirsk.

The same noise was heard on Wednesday, by all who went that way. On Thursday, about seven in the morning, Edward Abbot, weaver, and Adam Bosomworth, bleacher, both of Sutton, riding under Whiston-cliffs, heard a roaring, (so they termed it,) like many cannons, or loud and rolling thunder. It seemed to come from the cliffs; looking up to which they saw a large body of

stone, four or five yards broad, split and fly off from the very top of the rocks. They thought it strange, but rode on. Between ten and eleven a larger piece of the rock, about fifteen yards thick, thirty high, and between sixty and seventy broad, was torn off and thrown into the valley.

About seven in the evening, one who was riding by observed the ground to shake exceedingly; and soon after several large stones or rocks, of some tons weight each, rose out of the ground. Others were thrown on one side, others turned upside down, and many rolled over and over. Being a little surprised, and not very curious, he hasted on his way.

On Friday and Saturday the ground continued to shake, and the rocks to roll over one another. The earth also clave asunder in very many places, and continued so to do till Sunday morning.

Being at Osmotherley, seven miles from the cliffs, on Monday, June 2, and finding Edward Abbot there, I desired him, the next morning, to show me the way thither. I walked, crept, and climbed, round and over great part of the ruins. I could not perceive, by any sign, that there was ever any cavity in the rock at all; but one part of the solid stone is cleft from the rest, in a perpendicular line, and smooth, as if cut with instruments: nor is it barely thrown down, but split into many hundred pieces; some of which lie four or five hundred yards from the main rock.

The ground nearest the cliff is not raised, but sunk considerably beneath the level: but at some distance it is raised in a ridge of eight or ten yards high, twelve or fifteen broad, and near an hundred long. Adjoining to this lies an oval piece of ground, thirty or forty yards in diameter, which has been removed, whole as it is, from beneath the cliff, without the least fissure, with all its load of rocks; some of which were as large as the hull of a small ship. At a little distance is a second piece of ground, forty or fifty yards across, which has been also transplanted entire, with rocks of various sizes upon it, and a tree growing out of one of them. By the removal of one or both of these, I suppose the hollow near the cliff was made.

All round them lay stones and rocks, great and small; some on the surface of the earth, some half sunk into it, some almost covered, in variety of positions. Between these the ground was cleft asunder in a thousand places: some of the apertures were nearly closed again; some gaping as at first. Between thirty and forty acres of land, as is commonly supposed, (though some reckon above sixty), are in this condition.

On the skirts of these, I observed, in abundance of places, the green turf (for it was pasture land) as it were pared off, two or three inches thick, and wrapped round like sheets of lead. A little further, it was not cleft or broken at all, but raised in ridges five or six foot long, exactly resembling the graves in a church-yard. Of these there is a vast number.

That part of the cliff from which the rest is torn, lies so high, and is now of so bright a colour, that it is plainly visible to all the country round, even at the distance of several miles. We saw it distinctly not only from the street in Thirsk, but for five or six miles, as we rode towards York. So we did likewise in the Great North-road, between Sandhutton and Northallerton.

But how may we account for this phenomenon? Was it effected by a merely natural cause? If so, that cause must either have been fire, water, or air. It could not be fire; for then some mark of it must have appeared, either at the time, or after it. But no such mark does appear, nor ever did; not so much as the least smoke, either when the first or second rock was removed, or in the whole space between Tuesday and Sunday.

It could not be water; for no water issued out when the one or the other rock was torn off; nor had there been any rains some time before: it was, in that part of the country, a remarkably dry season. Neither was there any cavity in that part of the rock, wherein a sufficient quantity of water might have lodged. On the contrary, it was one single, solid mass, which was evenly and smoothly cleft in sunder.

There remains no other natural cause assignable, but imprisoned air. I say 'imprisoned;' for as to the fashionable opinion, that the exterior air is the grand agent in earthquakes, it is so senseless, unmechanical, unphilosophical a dream, as deserves not to be named, but to



be exploded. But it is hard to conceive how even imprisoned air could produce such an effect. It might, indeed, shake, tear, raise, or sink the earth; but how could it cleave a solid rock? Here was not room for a quantity of it sufficient to do any thing of this nature; at least, unless it had been suddenly and violently expanded by fire, which was not the case. Could a small quantity of air, without that violent expansion, have torn so large a body of rock from the rest, to which it adhered in one solid mass? Could it have shivered this into pieces, and scattered several of those pieces some hundred yards round? Could it have transported those promontories of earth, with their incumbent load, and set them down, unbroken, unchanged, at a distance? Truly I am not so great a volunteer in faith as to be able to believe this. He that supposes this, must suppose air to be not only a very strong, (which we allow) but a very wise agent; while it bore its charge with so great caution as not to hurt or dislocate any part of it.

What then could be the cause? What, indeed, but God, who arose to shake terribly the earth; who purposely chose such a place, where there is so great a concourse of Nobility and Gentry every year; and wrought in such a manner, that many might see it and fear; that all who travel one of the most frequented roads in England, might see it, almost whether they would or no, for many miles together. It must likewise for many years, maugre all the art of man, be a visible monument of His power; all that ground being now so

encumbered with rocks and stones, that it cannot be either ploughed or grazed. Nor will it serve any use, but to tell all that see it, Who can stand before this great God?"

The following lines are taken from a poem by a young lady, descriptive of this picturesque and romantic country.

"Eastward I turn, and view thy awful heights,  
Stupendous Hambleton; thy dreaded wilds,  
Thy gilded cliffs, and blue expanded side,  
At once infusing horror and delight:  
The hills beneath, comparatively low,  
Exalt their flowery tops to grace thy triumph;  
Till Cotcliffe rising conscious of her charms,  
Lifts her embowering head, and nobly shows us  
Merit can shine, though in the shade of greatness."

Mr. Wesley mentions being at Osmotherley again July 7th, 1757, and preached. Also on Sunday, June 21st, 1761, and describes his preaching in the church yard, also an interview with his old friend John Adams. Again in June 1772 and in June 1774. In 1776, June 19th he writes,—“I preached to my old and loving congregation at Osmotherley; and visited once more poor Mr. Watson, just quivering over the grave.” This Mr. Watson was the John Adams so often alluded to. It is not at all unlikely that Adams was a name which he assumed, when he became a Roman Catholic priest, but afterwards, when he renounced his papist views, he resumed his original family name of Watson. This, however, is but conjecture. That the Mr. Watson was the same individual, is clear from the next entry in the Journals. “May 8th, 1777, about eleven I preached at

Osmotherley. I found my old friend Mr. Watson, who first brought me into this country, was just dead, after living a recluse life near fifty years. From one that attended him, I learned that the sting of death was gone, and he calmly delivered his soul unto God." So much for John Adams, alias Watson. To him Osmotherley was indebted for the introduction of Methodism into the village. He was a singular but estimable man, otherwise, John Wesley would not have esteemed him so well, and so long.

The last visit recorded was in 1784, when he simply says, Tuesday, June 15th,—“I preached once more to my old friends at Osmotherley.” His visits altogether amounted to sixteen. His first about seven years after his conversion, and his last, seven years before his death, The following is a list of them.—

April 15th	—	1745	June 2nd	—	1755
Sept. 16th	—	1745	July 7th	—	1757
Oct. 21st	—	1745	June 21st	—	1761
March 1st	—	1747	June 18th	—	1772
April 19th	—	1747	June 29th	—	1774
August 16th	—	1748	June 19th	—	1776
Sept.	—	1749	May 8th	—	1777
April 27th	—	1752	June 15th	—	1784

The society has, since that time, experienced no very remarkable changes. Occasionally revivals have occurred, which have spread gracious and blessed influences amongst the inhabitants of the village; as well as those dwelling amongst the hills and valleys around. There

was one in 1814 ; and another in 1835 ; in both which many were saved, and added to the church. Osmotherley has the additional honour of being the birth place of a popular, and highly esteemed Wesleyan minister, the Rev. Luke Tyerman ; whose talents and usefulness, are in perfect keeping with the Methodistic associations of the place. The Rev. Daniel Tyerman, the well known companion of G. Bennet, Esq., the London Missionary Society's Deputation to all parts of the world, was born here, in 1773. He became a Dissenting minister ; and, after labouring sometime at home, he was selected for the important work of visiting all the stations of the above society. After many hair breadth escapes by sea and land, in New Zealand, Australia, China, and India ; he died at Tananarivo, the capital of Madagascar, in 1829. He published several valuable works, and his Journal is one of thrilling interest.

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### S N A I L E S W O R T H .

Methodism found its way over the hills, and through the dales of Snailsworth, as early as the days of Mr. Wesley. There is no record of his being in that neighbourhood, excepting once at Hawnby. He says, Thursday, July 7th, 1757,—“I rode through one of the pleasantest parts of England to Hornby. Here a zealous landlord turned all the Methodists out of their houses. This proved a singular kindness : for they

built some little houses at the end of the town, in which forty or fifty of them lived together." Although he spells the word Hornby, yet the circumstances mentioned clearly indicate that it was Hawnby he visited, as the facts are familiar to the inhabitants of that village to this day. The scattered members about Snailesworth, met in class at this place, where a society was early formed. John Flintoff, and James Chapman, with their wives, were amongst the first Methodists in these parts. The latter was grandfather to the Rev. William Chapman, a Wesleyan Minister, now in Canada.

About the year 1804, Mr. Abraham Bell removed from Cleveland, to the farm house nearest to where the chapel now stands. Finding that no place of worship existed, and that no religious services were held, he opened his house for preaching, and invited the local preachers from the surrounding neighbourhood to visit them; which they did occasionally. In 1813 it was placed upon the Thirsk plan, and visited by the travelling preachers once in six weeks. The revival of 1815, and 1816, which took place when Messrs. Holder and Dakin were in the Circuit, extended over Hambleton into this romantic valley, in which many were converted, and amongst the number was Mr. Richard Langdale, a well known and zealous local preacher, now of Stockton. In 1816, the present chapel was built, at an outlay of £120. It stands isolated on the moors, at a considerable distance from any human habitation. Soon after its erection, threats were uttered of having it pulled down, on account of its



encroachment on the moor, as it was deemed by some. Several of those who had uttered these threats, having themselves appropriated considerable portions of land, were informed that, if they persisted in taking down the chapel, they would be called upon to surrender what they had taken. This intimation was sufficient, and nothing more was heard of the matter. The building stands on waste ground, and has never been made over to the Connexion. In 1822 considerable repairs were wanted, and money to pay for them required. Just at that time, a distant relative of the Flintoffs previously named, died in London, and left £50 to Snailsworth chapel; which seasonable and timely aid enabled the friends to put it into good repair. When the weather permits, a good congregation is often assembled; but the state of the roads, and the great distance of the inhabitants, frequently render this utterly impracticable. In the winter season, when heavy snow storms fall into the valleys, which is not unfrequently the case, the solitary little sanctuary is inaccessible. Some few years ago, seven weeks elapsed before its doors could be approached. This place is a striking proof of the necessity and benefits of Methodism. In a locality, where the population is so widely scattered, no other system could regularly supply them with the word of life. As it is, they now have the gospel preached every Sabbath by the local preachers, and once a month by the ministers of the Circuit. Remote and desolate as are many of the scenes around, yet often have they resounded with the song of praise. The Spirit has

frequently descended on these hills and dales, and God's people have had to sing,—

“Hark! the wastes have found a voice;  
Lonely deserts now rejoice,  
Gladsome hallelujahs sing,  
All around with praises ring.”

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## SANDHUTTON.

Sandhutton is a pleasant, open, healthy village, about three miles from Thirsk, and eight and a half from Northallerton. In the neighbourhood stand the remains of an old cross, about which, various conjectures have been formed as to its design. By some it is supposed to have been a market cross, erected during the ravages of the plague; the market being held there instead of at Thirsk, to avoid contagion. Most probably it was placed there to denote the boundaries of the townships of Thirsk, Carlton, and Sandhutton. At a distance from the village, there is a public house called “Busby Stoup,” which derives its name from a gibbet post having stood there, on which a man named Busby was hung, in 1703, for the murder of his wife’s father, Daniel Auty; who then resided at what is now called Dannoty Hall, which is a corruption of his name. Thoresby, the quaint old antiquary, in his Diary says, 1703,—“Along the banks of the Swale are the very pleasant gardens of Sir William Robinson, lord mayor of York, but a few miles after a more doleful object of Mr. Busby hanging in chains,

for the murder of his father-in-law, Daniel Auty, formerly a Leeds clothier, who having too little honesty to balance his skill in engraving, was generally suspected for coining, and other direct ways of attaining that estate wherein was the occasion of his death, even within sight of his own house."

Sandhutton was visited by the Wesleys on their journeys from Leeds to the North, and on their return. In 1743, Mr. John Wesley was there for the first time. He writes,—“Thursday, April 7th, Having settled all things according to my desire, I cheerfully took leave of my friends at Newcastle, and rode that day to Sandhutton. At our inn I found a good natured man sitting and drinking in the chimney corner, with whom I began a discourse, suspecting nothing less than that he was the minister of the parish. Before we parted I spoke exceeding plain ; and he received it in love, begging he might see me when I came that way again. But before I came he was gone into eternity.” The conjecture was correct, it was the clergyman of the place. In that day it was not an uncommon thing for the clergy to be found in such places. It is to be hoped that the few “exceeding plain” remarks addressed to this individual, were made a blessing to him before he was summoned to his last account.

In June of the same year, Mr Charles Wesley was there. He says, Tuesday, June 21st,—“I rode to Sandhutton. The poor people filled the house where I was. I showed them the way of salvation in the creditor

and two debtors. They returned me many thanks." He remained in the village all night, and started for Selby at three o'clock the next morning. He missed his way, which seems to have occasioned him considerable exercise of mind. "I set out," he says, "at three; was met and turned back when I had gone a mile out of my way. I thought, how could this loss be repaired? and immediately it was suggested that I should pray, till I got into the right road. The spirit helped my infirmity, and I continued instant in prayer for some hours, believing that I shall, after all, come safe to land. I prayed on, till a sailor overtook me. I set upon him; and he rejoiced in my welcome saying." There is something strange and remarkable in this extract. That so small a circumstance as going a mile merely out of his way, should occasion such disturbance to his mind, and call forth such fervent prayers, looks somewhat singular. Possibly it was to throw him in the way of that wandering sailor, with whom he fell into company, and thereby lead him to Christ for salvation.

In August of the same year, viz. 1743, Mr. John Wesley, along with John Downes, one of the early Methodist preachers, passed through Sandhutton, under peculiar circumstances. At Darlington both their horses became unwell and died. "I thought my horse," says Mr. W. "was not well, he thought the same of his; though they were both young, and very well the day before. We ordered the hostler to fetch a farrier, which he did without delay; but before the men could deter-

mine what was the matter, both the horses lay down and died. I hired a horse to Sandhutton and rode on, desiring John Downes to follow me." This remarkable circumstance of both their horses dying at the same time, and, apparently in the same manner, awakens suspicion that foul play had been used before leaving Newcastle ; or else, by accident, some poisonous article had been mixed with their provender. He remained all night at Sandhutton. The place where he put up at was the Buck inn, then a large and respectable inn, standing at the west end of the village. It is now a private house, in the occupation of Mr. Bosomworth, farmer.

His next visit was in 1745, amidst the rigours of winter. He found the roads almost impassable in consequence of a great fall of snow. Feb. 22nd,—“There was much snow about Boroughbridge, that we could get on but very slowly ; insomuch, as the night overtook us when we wanted six or seven miles to the place where we designed to lodge. But we pushed on at a venture across the moor, and, about eight, came safe to Sandhutton.” Here he remained all night, and the next day, he says,—“We found the roads abundantly worse than they had been the day before ; not only because the snows were deeper, which made the causeways in many places unpassable, (and turnpike roads were not known in these parts of England till some years afterwards,) but likewise because of the hard frost, succeeding the thaw, had made all the ground like glass. We were



often obliged to walk, it being impossible to ride, and our horses several times fell down while we were leading them, but not once while we were riding them, during the whole journey. Many a rough journey have I had before, but one like this I never had ; between wind, and hail, and rain, and ice, and snow, and driving sleet, and piercing cold ; but it is past, those days will return no more, and are therefore as though they had never been,

“Pain, disappointment, sickness, strife,  
 Whate’er molests or troubles life;  
 However grievous in its stay,  
 It shakes the tenement of clay;  
 When past, as nothing we esteem,  
 And pain, like pleasure, is a dream.”

Mr. Wesley’s travelling companion on this occasion, was a Mr. Richard Moss. He had been employed for some time as a servant at the “Foundery.” Having some talents for preaching, he was called into the full work of the ministry, and this was his first journey on that important business. A rather severe beginning in his new employment, and most trying to flesh and blood. The graphic description here given reminds us of those old fashioned winters of which we have heard our fathers speak ; to which we, in this day, are comparative strangers. When we recollect the many bitter and stormy rides he had experienced, this must have been severe to lead him to say, “one like this I never had before.” It shows us also the brave heart, and heavy toil, of this devoted servant of the Lord, who, regardless of ease and danger, amid storm and tempest, pressed

forwards to do his Master's will. The moor in the neighbourhood of Sandhutton, over which he and his companions passed with so much difficulty, was enclosed by act of parliament, in 1792. At present the whole district is under cultivation, and presents a lively scene of agricultural fruitfulness and beauty. What a welcome haven to these wayworn travellers would the old Buck inn be on that dismal night.

In the passage just quoted from the Journal, reference is made to the state of the roads, and public highways, on which people had to travel. In this day, when we are so accustomed to excellent turnpikes, we can scarcely form an idea of their wretched state in Mr. Wesley's time. Macaulay, in his history of England, when speaking upon the state of the roads, says,—“On the very best lines of communication the ruts were deep, the descents precipitous, and the way often such as it was hardly possible to distinguish in the dark. Often the mud lay deep on the right and left, and only a narrow track of firm ground rose above the quagmire. It happened, almost every day, that coaches stuck fast until a team of cattle could be procured from some neighbouring farm, to tug them out of the slough.” A Mr. Young, in his book published in 1770, gives some amusing sketches of travelling in his day. In speaking of a road near Wigan, he says,—“I know not in the whole range of language terms sufficiently expressive to describe this road. Let me most seriously caution travellers who may accidentally propose to travel this

terrible country to avoid it, for a thousand to one they break their necks or their limbs, by overthrows, or breakings down. They will here meet with ruts which I actually measured four feet deep." He then refers to the Newcastle Turnpike, and says,—“A more dreadful road cannot be imagined. I was obliged to hire two men at one place, to support my chaise from overturning. Let me persuade all travellers to avoid this terrible country, which must either dislocate their bones, or bury them in muddy sand.” Now, be it remembered, that those long and stormy journeys, recorded in the Journals of the Wesleys, and their companions, were performed on roads such as are here described.

Mr. Wesley was here again in October of the same year, viz, 1745, but simply says,—“Wednesday, 9th, I preached at Gateshead, and then, taking horse with Mr. Shepherd, in the evening reached Sandhutton.” He remained all night, and the next day proceeded to Ferry Bridge. In October, 1749, he left Newcastle on Monday the 16th, and rode to Sandhutton that night. “He says, two or three miles, short of it, we overtook a man, whom a woman, riding behind him, stayed upon his horse. On my saying, we ought to thank God it is a fair night! ‘O, Sir,’ said the man, ‘so we ought; and I thank him for everything. I thank him that I am alive; and that the bull which tossed me to day, only broke two or three of my ribs; for he might have broke my neck.’” Poor fellow! he was right in being thankful for his deliverance. It is hoped that his gratitude was not like

that of thousands, which consists in acknowledging for the moment the providence of God, but soon afterwards passes away in utter forgetfulness of him. The accommodations at this village must have been agreeable, for we find him arranging to spend the night here in preference to other places; and even pressing through great difficulties to reach it. In the journey just referred to he preached at Newcastle at four, and made his way through several other important towns, and reached this place the same night, a distance of nearly fifty miles. After this date we find no other reference to this village in any part of his Journals. His brother Charles, however, was there in 1751. He says,—“August 7th, I took horse for Newcastle with Sally, (his wife,) Sarah Perrin, Miss Norton, and William Shent. We could get no farther than Toplift, (Topcliffe), found an aged woman reading Kempis, asked her the foundation of her hope, she simply answered, ‘a good life.’ I endeavoured to teach her better, and preached Christ the atonement as the only Foundation. She received my sayings with tears of joy. We joined in fervent prayer for her. All the family seemed much affected. I found myself refreshed in body as well as soul, and easily rode on to Sandhutton. We were no sooner in the house, than it began to pour down, and continued raining, till we set out in the morning.”

The Sarah Perrin, and Miss Norton, above named, were two pious females, probably of independent fortune,

the former of Bristol, and the latter of Leeds, who accompanied Mr. and Mrs. Charles Wesley on their journeys, in different parts of the kingdom. Miss Norton ultimately left the Society, and joined an Independent Church at Leeds. William Shent was a zealous and useful preacher. He was a barber in Leeds, and occupied a shop in Briggate, in which he employed three apprentices and two journeymen. His wife Mary Shent, having heard from the customers in the shop, about John Nelson preaching at Birstal, was induced, along with Mary Weddale, and Mary Maude, to go and hear him. They were afterwards known as the "three Marys," and were the first Methodists in Leeds. William was afterwards converted. John Nelson says,—“ his conversion made a great uproar in Leeds.” He declared that he knew his sins were forgiven. Many went to his shop to hear such strange news from his own lips, and not a few were led to seek the same blessing through his instrumentality. He subsequently became a devoted and laborious preacher, and suffered persecution in his Master's cause. He travelled much with both the Wesleys, and is honourably mentioned in their Journals.

In none of these extracts do we find any mention made of a Society being formed, nor even of any members being in the place at all. It is most likely, however, that a few had connected themselves with the Methodists, and met in class at Thirsk. Nor do we discover that Mr. Wesley ever preached there. His brother Charles speaks of having addressed a house full of people on



the creditor and two debtors, but on no other occasion do we find that any religious service was held. About the year 1784 a class was formed, embracing the scattered few living at Carlton, Skipton, Maunby, Kirby Wiske, &c. In that day, it was thought no cross to walk two or three miles to a class meeting. The first Leader was the father of the present venerable Mr. John Atkinson, who succeeded him in that office, and held it until recently, when increasing age obliged him to resign it.

The meetings and services were formerly held in a cottage, which was pulled down, on the site of which now stands the mansion occupied by Mr. T. J. Foggitt. Subsequently they were held in the house of Mr. Atkinson, until the present chapel was erected in 1815. The Society has gradually increased, and prospered since that time, and the chapel has now one of the most respectable and numerous village congregations in the Circuit. Residing here is the Mr. John Atkinson just named. He is a blessed old man, just entering upon his eighty-sixth year. He is in full possession of his mental faculties, and is rich in the healthy, hearty, cheerful piety, which so strikingly characterized the Methodists of a former generation. He has been a member of Society sixty-nine years, and a Local preacher sixty-six years. His good wife is still living, and on the way to heaven, after a matrimonial career of fifty-seven years. He states that he distinctly recollects hearing Mr. Wesley preach at Thirsk, when he was about twelve years of age, and his text was, "The King's business required haste." After

the service, he accompanied his father and mother to the house of a Mr. Hansell, where Mr. Wesley was stopping; and, while there, the venerable man placed his hands upon his head, and blessed him.\*

In this village lived the late Miss Anne Taylor, a young lady of deep piety, and extraordinary resignation, under peculiar and dreadful affliction. About the age of twenty three she was visited with a severe swelling in her throat, which rendered swallowing impossible. In her journal she says,—“It is a week this morning since the doctors were able to give me any nourishment by the throat. For some days I have felt much faintness for want of food, and such extreme hunger and thirst, that if I had not had something in my mouth to chew, I should have even gnawed a piece of wood. I feel much like what a person gibbeted alive must feel; and, were I confined, I should, before now, have torn off my own flesh. Yet in all this how wonderfully does the Lord support me! He does not allow me to entertain a murmur.” The swelling continued to increase, but her patience never failed her. She again observes, October, 14th, 1795,—“This is the *thirtieth* day since any kind of food, solid or fluid, has passed my throat: and still I am miraculously preserved in peace and love through faith in Jesus.” She continued lingering on for *fifty*

\* Since the above was written, Mr. Atkinson has finished his course, and entered into the rest he had so long anticipated. His death was eminently calm and happy. He closed his life like the setting sun, in full orb'd brightness. With hoary hairs, and honoured age, he descended peacefully to the quiet of a good man's grave, while his happy spirit ascended to God which gave it.

*two days* without being able to take a single drop of water, and was supported only by injections. But amidst it all, her resignation, and God's grace, remained unfailing. She ultimately recovered from this affliction, but died not long afterwards in great peace in 1799, in the twenty sixth year of her age.

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### S I N D E R B Y .

Sinderby is a pretty little hamlet, containing a population, according to the last census, of 118 inhabitants. It has acquired an honourable distinction on account of the great and noble liberality which it has displayed in the support of the Missionary cause: the amount raised during the last few years being £80, and upwards, annually. Last year it was £91.

Although the introduction of Methodism into this village is of a comparatively modern date, yet an incident occurred, many years ago, in connection with this neighbourhood, which goes to show that at an early period, the influence of Mr. Wesley's preaching had reached even into this locality, although he was never personally present. Mr. Jacob Brown, a farmer of Holme, accompanied by his wife, on the same horse, behind her husband, rode to Newcastle, a distance of sixty miles, to hear Mr. Wesley. They arrived on Saturday night to be ready for the Sabbath. They heard Mr. W. preach in the morning at five; then again at ten; also at half-

past one, a Love Feast following; and again at seven in the evening, with a Prayer meeting in the vestry. One of the Stewards observing some strangers from the country present, invited them to breakfast next morning. Mr. Brown said, he and his partner had a long journey to take, and must be off by six o'clock. The Steward replied that they intended having breakfast over by that time; Mr. B., and his wife, therefore, accepted the invitation. The next morning they sat down to cold boiled beef, cold plum pudding, and cold peas pudding, with water or milk, tea and coffee being then very rarely used. Afterwards they started on their journey, and reached Holme late on the Monday evening, highly gratified with their visit.

Up to 1821 the Methodists had held no religious service in Sinderby. The villagers spent their Sabbaths in ratcatching, gambling, and sinful amusements. So grossly irreligious had they become that the clergyman of that day, who had to pass through the place on his way to church, observing their profanity, used to say,—“Woe unto thee Sinderby, if thou repentest not!” About the year just named, several local preachers visited the village, and preached under an old elm tree, which stood in the centre of the town. They continued their labours out of doors until the winter obliged them to desist. A house was sought to preach in, but for some time in vain. Every householder was asked but one, and that was a person known to be decidedly opposed to the Wesleyans. No one ventured to ask him, until Mr. Richard

Langdale coming to preach, and finding no house open, said,—“the one that has been missed must be asked.” Application was made, and to the surprise of all, that individual readily offered them the use of his workshop. Another house was subsequently obtained, in which divine service was held until 1835, when ground having been given, by J. Stockdale, Esq., Holme Lodge, the present neat little chapel was built. The society continued to increase; its influence was soon felt and seen in the improved morals of the people. The public profanation of the Sabbath ceased. Many of the young and careless, relinquishing their ungodly pastimes, became worshippers in the newly erected sanctuary, and some of them were brought under the power of religion, and gave their hearts to God. A travelling Theatre was accustomed to visit the village, it being one of their best places. During their absence the chapel had been built, and the work of God increased. On their visit the next time they met with small success, and, on seeing the building, they guessed the cause, saying to each other, “Its no use coming here any more, now the Methodists have built a chapel.”

The harvest suppers in this neighbourhood, as well as in many others, were formerly scenes of drunkenness and dissipation. Sinderby was amongst the first to do away with such evils, by substituting something more pure and rational. A large tea meeting is now annually held at the close of harvest, to which the farmers contribute trays, and present their servants with a



shilling each, to purchase tickets for the Meeting. The tables are spread with the richest and most abundant fare, and are tastefully ornamented with flowers and evergreens. It is an interesting sight to witness masters and servants, young and old, rich and poor, sitting down together to drink "the cup which cheers, but not inebriates," and to rejoice in the bounty of providence in an abundant harvest. After tea, addresses are delivered upon general subjects, by the ministers of the Circuit, and other friends. These gatherings have come to be more acceptable to the people than their former "Mell-suppers" of drunkenness and sin. The proceeds, which realize something like £20, are given to the Mission Fund. Sandhutton and Kirby Wiske have similar meetings, the profits of the former are devoted to the Sabbath School.

In this village resides the Rev. John Kemp, Supernumerary, in the eighty third year of his age, and the fifty third year of his ministry. He is a fine old veteran of the cross. He possesses considerable originality of mind, coupled with great plainness of speech. He is a man of unblemished reputation, and liberality of heart; and has seen much service in his master's cause. All who know him, love him. He is the author of a little work which has obtained considerable popularity in the Temperance world, entitled "The Difficult Arrest, Fair Trial, Just Sentence, and, Unfortunate Liberation of Sir John Barleycorn." During the present year, Mr. Wm. Hare, farmer, of this place, has liberally presented two

fields for the support of the Wesleyan Ministry in this Circuit.

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### KIRBY WISKE.

This is a pleasant village, in which Methodism has a good foot hold; a neat chapel; an interesting society; and a large and respectable congregation. It has supplied two ministers to the Connexion, who were natives of the place; viz, the Rev. John Kirk, 1st; and the Rev. Thomas Pearson, deceased. Although this village does not possess anything particularly striking, methodistically speaking, yet it is not destitute of historical interest. The celebrated and learned George Hicks, Doctor of Divinity, and chaplain to Charles the Second, was born at Newsham in this parish, in 1642. He was rector of St. Ebbs, Oxford, and Dean of Worcester; but was deprived of these, on refusing to take the oaths of allegiance to William and Mary. He was the author of several valuable works, and died in December, 1715. John Hicks, M. A., brother of the above, was also born here. He was a clergyman of the Church of England, but was ejected by the Act of Uniformity, in 1662. His life afterwards became adventurous. He joined the duke of Monmouth in his rebellion; and, on its defeat, fled to the house of Lady Alice Lisle for refuge. For affording him shelter her ladyship was sentenced to be burnt alive by Jeffreys, the brutal judge of infamous

memory; which sentence was afterwards commuted to beheading; and took place in 1685, in the seventieth year of her age. John Hicks was soon afterwards captured, and hung at Glastonbury.

William Palliser, Archbishop of Cashel, was also a native of this village. He was born in 1644, and died in 1726 aged 82 years. He was educated at the Northallerton Grammar school; became Regius professor of divinity in Dublin; promoted to the bishopric of Cloyne; and in 1694, to the archbishopric of Cashel. The late bishop of Bangor, was sometime vicar of this parish; and was promoted to the see of Bangor from Kirby Wiske. The Rev. Theophilus Lindsey was also vicar here. He relinquished all his church emoluments and became a popular Unitarian minister in London. To him is ascribed the origin of Sabbath Schools, though to Mr. Raikes of Gloucester, belongs the merit of making them popular.

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## A GENERAL HISTORY OF THE CIRCUIT.

In the early history of the Connexion the kingdom was divided into Circuits, many of them embracing entire counties, over which the first preachers had to travel, on their month or six week's round. With good horses under them, and saddle bags well stored with books and linen, those hardy pioneers of Methodism went forth, amidst persecution and reproach, and boldly and zeal-

ously proclaimed, like their prototype in the wilderness, "Repent ye, for the kingdom of heaven is at hand." Up to the year 1773 the whole of the North Riding of Yorkshire contained but two Circuits, viz, York and Yarm. We give the following brief sketches of some of those devoted men who first visited this neighbourhood, and broke up the fallow ground. They found the soil hard and stony, but, by faithful preaching, and fervent prayer, they drove the ploughshare deep, and harrowed in the seed of the word; and the results have been, "in some thirty, in some sixty, and in some an hundred fold." The introduction of these sketches, it is presumed, will not be unacceptable to the reader; nor be deemed foreign to these pages. It must be borne in mind that most of them laboured in these parts before Thirsk became a Circuit, consequently, their names will not be found in the list of preachers given elsewhere.

THE REV. GEO. WHITFIELD. He was the son of a publican at Gloucester. He entered the established Church, and afterwards became a distinguished preacher in connexion with the Wesleys. He crossed the Atlantic seven times on his Master's work; and after a career of great usefulness, died at Boston in the United States, in 1770, aged 56. An estrangement took place between him and Mr. Wesley on the subject of Calvinism, which led to their separation. Their friendship was again renewed, and Mr. W. preached his funeral sermon to an immense congregation. Mr. Whitfield preached at Osmotherley, in 1753.

THE REV. WILLIAM GRIMSHAW, Vicar of Haworth. He ardently joined in the work of early Methodism, and although retaining his position in the Church, he laboured zealously along with the Methodist preachers. The Societies in the surrounding neighbourhood were under his care. He visited them regularly once a quarter, gave them tickets, administered the sacrament, and led the lovefeasts. The district was called "Mr. Grimshaw's Circuit." He occasionally had preaching in the kitchen of the Vicarage; he built a chapel and dwelling house for the preachers at his own expense; and gave notice of services in the chapel from the pulpit of his Church. He was a devoted and fearless ambassador for Christ. His faithful warnings, intense compassion, and bold address, rendered him what he has been designated, "a terrible, but tender, preacher." His zeal and labours brought upon him the displeasure of the surrounding clergy. They complained to the bishop, who appointed a time to examine him. "I have heard," said his lordship, "many extraordinary reports respecting your conduct, Mr. Grimshaw. It has been stated to me, that you not only preach in private houses in your parish, but you travel up and down and preach where you have a mind without consulting either your diocesan, or the clergy, into whose parish you obtrude your labours; and that your discourses are very loose; that, in fact, you can, and do, preach about anything. That I may be able to judge for myself of both your doctrine and manner, I give you notice that I shall expect you to preach before



me and the clergy present, in two hours hence; and from the text which I am about to name. After repeating the text, the bishop added, "Sir, you may now retire, while I confirm the young people." A Confirmation was being held in Haworth Church at the time. "My lord," said Mr. Grimshaw, looking out of the vestry door into the church, "see what multitudes of people are here! send a clergyman to read prayers, and I will begin immediately." After prayers, Mr. Grimshaw ascended the pulpit, and commenced an extempore prayer for the bishop, the people, and the young people about to be confirmed, and wrestled with God for his assistance and blessing until the congregation, the clergy, and the bishop, were moved to tears. After service the bishop grasped the hand of Mr. Grimshaw, and said with a tremulous voice, "I would to God, that all the clergy in my diocese were like this good man." Mr. Grimshaw afterwards observed to a party of friends whom he had invited to take tea with his family that evening, "I did expect to be turned out of my parish on this occasion; but if I had, I would have joined my friend Wesley, taken my saddle bags, and gone to one of his poorest circuits." In the Osmotherley Society book there is an item of 1s. 3d., charged for Mr. Grimshaw's expenses there in July, 1752.

THOMAS MAXFIELD frequently preached in this locality. He was the first travelling preacher, or, as he was called, "lay helper," that Mr. Wesley called to his assistance. He was a man of superior abilities and active zeal, and,

during the early part of his ministry was extensively useful. He was instrumental in leading Dr. Coke into the possession of saving faith. After labouring some years with great acceptance, he separated from Mr. Wesley upon doctrinal points; but of his subsequent history and death, little is known. He was honoured by standing at the head of a long list of devoted and laborious successors.

JOHN NELSON was here occasionally. His well known Journal has rendered his life and labours familiar to the reader of these pages. He was a fine old veteran, and his name has become a household word in the dwellings of Methodism everywhere.

JOHN DOWNES. He was a man of remarkable genius, and extraordinary powers; deeply pious, and very zealous for the Lord of hosts. Mr. Wesley had a high opinion of him, and took him with him on many of his journeys. He says of him in his Journal,—“I suppose he was as great a genius as Sir Isaac Newton. I will mention,” says he “two or three instances of it,—When he was at school learning Algebra, he came one day to his master, and said, ‘Sir, I can prove this proposition a better way than it is proved in the book.’ His master thought it could not be; but, upon trial, acknowledged it to be so. Some time after, his father sent him to Newcastle with a clock which was to be mended. He observed the clockmaker’s tools, and the manner how he took it in pieces, and put it together again; and when he came home, first made himself tools, and then

made a clock which went as true as any in the town. Another proof of it was this,—Thirty years ago while I was shaving, he was whittling the top of a stick; I asked ‘What are you doing’? He answered, ‘I am taking your face which I intend to engrave on a copper plate.’ Accordingly, without any instruction, he first made himself tools, and then engraved the plate. The second picture which he engraved, was that which was prefixed to the ‘Notes on the New Testament.’ “Such another instance,” says Mr. Wesley, “I suppose, not all England, or perhaps Europe can produce;”—see Wesley’s works, vol. 4th. And this man was a despised and persecuted, but honoured and useful, Methodist preacher. Had his talents been directed into another channel he probably would have attained celebrity amongst men; but he sought the honour which cometh from above. He visited this locality frequently with Mr. Wesley. He began his itinerant labours in 1743, and died in the work in 1774.

THOMAS MITCHELL. He entered the ministry in 1748 and died in 1784. He is mentioned in the Conference Obituary as “an old soldier of Jesus Christ.” He was a laborious and useful preacher, of feeble talents, and limited education. He suffered much persecution. On one occasion he says,—“The mob threw me into a pool of standing water. It took me up to the neck; several times I strove to get out, but they pitched me in again. They told me I must go through it seven times. I did so, and then they let me come out. When I had got

upon dry ground, a man stood ready with a pot of white paint. He painted me all over from head to foot. They then took me out again and carried me to a great pond which was railed in on every side, being ten or twelve feet deep. Here four men took me by my legs and arms, and swung me backward and forward. They swung me two or three times, and then threw me as far as they could into the water. The fall and the water soon took away my senses. But some of them watched till I came above water, and then catching hold of my clothes with a long pole, made a shift to drag me out." After further brutal treatment they took him out of the town, and sat down on a hill, and shouted three times, "God save the king, and the devil take the preacher."

WILLIAM DARNEY entered the ministry in 1742, and died in 1779. He was a native of Scotland, "an old tried Scot," as Mr. Wesley called him; or, "Scotch Will" as he was called by the people. He was a singular, but zealous, preacher of the Gospel, and one of the early associates of William Grimshaw. His rough exterior, broad Scotch dialect, and quaint, vehement manner, rendered him very popular amongst a certain class of hearers. He had a strong inkling for poetic effusions; but his talents in this line were remarkably feeble. He published a volume of poems entitled, "A Collection of Hymns," containing 191 pieces. The first embraced 104 stanzas, common measure, and was headed "The progress of the Gospel in divers places," such as Thirsk, Silton, Osmotherley, Hawnby, and many other places. He

says in the preface, that "his habit was to sing some verses at the beginning of the hymn, then to read over the rest when long, till he came near the end, when he sang a verse or two at the close, which had the tendency to open the understandings of the people, and making them more attentive to the sermon." Notwithstanding this weakness, he was possessed of talents which fitted him for great usefulness, and God owned his labours in the salvation of souls.

MICHAEL FENWICK entered upon the itinerancy in 1750, and died in 1797. Poor Michael obtained considerable notoriety by his attempts at apeing Mr. Wesley's habits and manners, and even his hand writing. Mr. Wesley says of him in one of his letters to a friend; "He is just made to travel with one, being an excellent groom, *valet de chambre*, nurse, and upon occasion, a tolerable preacher." Michael travelled a good deal with Mr. W. and complained greatly that he had not named him in his Journals. Partly in joke, and partly by way of reproof, he made the following entry. "July, 25th, 1757,"—"Monday, I left Epworth, and about one, preached at Clayworth. I think none was unmoved but Michael Fenwick, who fell fast asleep under an adjoining hay-rick." His death was somewhat melancholy. In the summer of 1797, when at Bridlington, he was taking a walk on the outskirts of the town, with the Rev. John Peacock, when they were overtaken by a severe thunder storm. They ran for shelter into a wind mill. Mr. Fenwick and the owner of the mill,



were both killed by a flash of lightning, and Mr. Peacock narrowly escaped with his life, but was greatly injured.

JACOB ROWELL also preached here. He lived and laboured long, and closed a useful life in 1784, "a faithful old soldier, fairly worn out in his Master's service."

THOMAS LEE, also, or, as he was called, "Tommy Lee." He was first employed by Mr. Grimshaw, and was as "well mobbed, beaten, stoned, and ducked as any of his brethren, and once had the honour of been painted all over for the Truth's sake." He began his ministerial career in 1748, and finished it in 1787.

JOHN HAIME. Born in 1710. Was some years in the army, and fought in the wars of Germany, where he endured much hardship, and experienced many narrow escapes. In one place he says, "I stood the hottest fire of the enemy for seven hours ; soon after a cannon ball killed my horse under me. An officer cried aloud, 'Haime, where is your God now?' I answered, 'Sir, he is here with me, and he will bring me out of this battle.' Presently a cannon ball took off his head." He was converted while a soldier, and was rendered very useful to his comrades. On his discharge from the army he joined Mr. Wesley in his labours, and died in 1784, aged 78.

PETER JACO. Was remarkably comely in his person, tall and handsome. His understanding was strong and clear; his talents as a preacher were considerable. He

suffered much from bodily affliction, and died in 1781, aged 52. His tombstone in City Road burying ground bears the following inscription.—

Fisher of men, ordained by Christ alone,  
Immortal souls he for his Saviour won;  
With loving faith, and calmly potent zeal;  
Performed and suffered the Redeemer's will:  
Steadfast in all the storms of life remained,  
And in the good old ship the haven gained.

Also JOSEPH PILLMOOR, the companion of Boardman, who were the first preachers sent out by the Conference to America. Also Christopher Hopper, an "eloquent, active, and energetic" minister; also Jonathan Maskew; William Brammah; Duncan Wright; James Rogers; and Thomas Hanson.

Up to 1773, Thirsk, and the surrounding places, were included in the Yarm Circuit. In the following year, 1774, Thirsk was taken from Yarm and made into the head of a Circuit. It continued such until 1794, when Ripon took its place, with which, the Thirsk Circuit was incorporated. At the end of this work will be found a copy of an old plan of the Ripon Circuit fifty three years ago. It will be observed that, while both the Circuits only numbered twenty seven places, Thirsk alone now includes thirty nine, and that, whilst the Sabbath Sermons for half a year in 1807, (travelling and local preachers inclusive) amounted to 416, they now reach in this Circuit about one thousand. Some of the places of the present plan are not named on the old one; such as Kirby Wiske, Sandhutton, Brompton, and others. Possibly they might have week night services at those

villages; and, as this is only a Sabbath plan, they would not therefore appear upon it. The name of Kemp is among its list of labourers. It is an impressive and solemn thought, that he alone has escaped the feller's stroke.

This union of Circuits continued until 1811, when Thirsk regained its connexional position, and has retained it ever since. In 1791, the year in which Mr. Wesley died, the Connexion was divided into Districts. This Circuit was included in the Whitby District, along with two others only, viz, Yarm and Barnard Castle. In 1810, it was joined to the York District, where it still remains. Thirsk has had the honour of having the Chairman of the District appointed to it for two successive years; viz, the Rev. Samuel Bardsley, in 1811 and 1812. About the year 1814, the annual District Meeting was held in this town, at which the late Rev. John Slack, father of the present esteemed Superintendent, occupied an official position. Mr. Slack preached on the occasion from, Acts, 15ch. 9v., "purifying their hearts by faith."

This Circuit, like many others, has had its seasons of trial and difficulty, as well as prosperity and joy. Amidst all the convulsions, however, which have disturbed the body from time to time, it has preserved its loyalty to the great principles of Methodism. Financial deficiencies have occurred, and pressed heavily upon the spiritual interests of the Circuit. When the Rev. John King was appointed to labour here in 1787, he found

affairs in a very painful and discouraging state. In addition to pecuniary embarrassments, one, or more, of the leaders had embraced erroneous doctrines. This led Mr. King to write to Mr. Wesley for his advice. The reply is characteristic of the man, and is a most interesting and valuable communication, inasmuch as it contains an expression of Mr. Wesley's own private views of this Circuit seventy two years ago. The following is his reply;—

Near London, Oct., 31st., 1787.

My Dear Brother.

There is no need at all that Thirsk Circuit should ever be in debt. You have several persons that are of considerable ability, and that love the cause of God. Represent things to them in a proper manner, and nothing will be wanting. If any of the Class Leaders teach strange doctrines, he can have no more place among us. Only lovingly admonish him first.

I am, Yours Affectionately,

John Wesley.

This letter is highly creditable to the leading men of the Circuit in that day; and, probably, its influence upon their minds and purses, was effectual in removing, or diminishing, the difficulties under which they had been labouring.

Although Thirsk has had to experience times of financial embarrassments, there are few Circuits, in proportion to their means, that have shown greater liberality

in the support of Connexional institutions than this. If it has erred at all, it has been in the disproportionate amount of its contributions to other funds rather than to those at home. In the Centenary year, it took its part nobly, and raised the sum of £456 2s. 3d. Towards the Relief and Extension Fund, it contributed £109 7s. 0d. But it is chiefly in its Missionary contributions that its liberality stands distinguished. We give below the annual sum sent from this Circuit since 1818, the year when the first Missionary Meeting was held in Thirsk. The returns will, doubtless, prove interesting to the lovers of Missions in this neighbourhood.

	£		£		£
*1818	... 68	1832	... 131	1846	... 560
1819	... 106	1833	... 127	1847	... 554
1820	... 67	1834	... 135	1848	... 543
1821	... 70	1835	... 157	1849	... 503
1822	... 92	1836	... 269	1850	... 442
1823	... 91	1837	... 418	1851	... 408
1824	... 95	1838	... 505	1852	... 407
1825	... 61	1839	... 534	1853	... 413
1826	... 101	1840	... 557	1854	... 413
1827	... 112	1841	... 517	1855	... 465
1828	... 119	1842	... 575	1856	... 425
1829	... 106	1843	... 566	1857	... 423
1830	... 124	1844	... 601	1858	... 428
1831	... 118	1845	... 551	1859	... 436

\* Since the above was written, an old Report for the York District, dated 1817, has been found, in which the Thirsk Circuit is put down £30 0s. 0. This sum consists of private subscriptions, and collections in chapels; and was the first effort on behalf of Missions. The above sum must be added to the total amount previously named. What a contrast between 1817, and 1860!



The above sums, when added together, make a total of £13,500, extending over a period of forty two years, the latter half of which, realized £10,321. This is a noble sum, for a by no means wealthy people, to lay upon the altar of Christ. The year of agitation will be recognised as the time when the annual returns began to decline : latterly, however, they have been on the ascending scale. This Circuit has given some useful men, as well as money, to the Mission cause ; reminding us of the words of Sammy Hick to king George the Third, when on a visit to a relation employed in the palace. Meeting the good old king one day, he said, (it being the time of war,) "If your Majesty wants money, you shall have mine ; if you want men, you shall have me.!"

In 1814, and 1815, an extensive revival took place in many parts of the Circuit ; chiefly under the labours of the Rev. Joseph Dakin, when several hundreds were added to the society. The name of this dear minister of Christ is precious to the memories of many of the friends at the present. In the long list of names given elsewhere, there is not one stands out with greater prominence, for zeal and usefulness, than that of Joseph Dakin, who spent his strength, and gave his life, and laid his bones in Thirsk Church yard, to save sinners, and to serve God's people. In connection with him, laboured his worthy and greatly beloved Superintendent, the Rev. George Holder ; and his pious, active wife. It was almost the invariable custom of this good woman,

to rise, at the close of her husband's sermon, and, either from the pulpit steps, or the front pew in the gallery, supplement the discourse, by delivering one of her own addresses.

The following is a list of the places and names of an old Circuit plan for the year 1815. When the thirty-six names are read over which were then upon it, and it is found that only two of that number are alive at present, well may we exclaim, "Our fathers, where are they, &c.?" What havoc death has made during the lapse of five and forty years! Messrs. Snowball and Swales are the only survivors. They too, before long, will pass away, and then the last spark of life which lingers on this plan, will be extinguished.

## P L A C E S .

### Worship God.

Thirsk	Deighton and Appleton
Knayton	Low Silton and Cowsby
High Silton & Knayton	Low Silton and Kepwick
Skipton	Boltby
Sandhutton	Thirlby and Sutton
Northallerton	Bagby
Brompton	Thornton-le-Beans
Danby and Brompton	Smeaton
Newby	Bank-head
Thornton-le-Moor & Newby	Upsall
Borrowby	Kirby Wisk
Osmother. & Chater Houses	Snarlsworth
Ingleby-Cross and Harlsey	Carlton

## NAMES.

The love of Christ constraineth us.

1 Holder	7 Herring
2 Deakin	8 Atkinson
3 Harrison	9 Gibson
4 Smith	10 J. Harrison
5 Wilford	11 H. Robinson
6 Shepherd	12 Peason

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Study to shew thyself approved unto God.

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## EXHORTERS.

13 Snowball	20 Andrew and Dodsworth
14 Watson and Parnaby	21 R. Robinson & two more
15 Hansell and Greathead	22 T Hansell & T Clarkson
16 Webster and Jackson	23 Chapman & Thompson
17 Hemsley and Fawcitt	24 Swales and Robinson
18 Hiley and Chapelow	25 Cooper and another
19 Coats	26 M. Atkinson & Wood

In addition to many other notices at the bottom of the Plan, there are the following :—

“Sandhutton Chapel will be opened the 2nd of July, 1815, Service at half-past 1, and 7.”

“Every Preacher, &c., is expected to begin precisely at the time appointed, and not to keep the Congregation too long at one time, except when the EXTRAORDINARY power of GOD is EVIDENTLY manifested.”

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In this Circuit resided Franky Barr, the Village Cooper. He was awakened and brought to God at Osmotherley, where he followed the business of a cooper. He sub-

sequently married and went to reside at Low Silton, where he was made the Class Leader, and placed upon the plan. Having begun to preach, his earnest zeal, and simple style, and familiar illustrations, rendered him generally popular. He was soon afterwards called to preach in other Circuits, and was made extensively useful in the conversion of sinners. He afterwards gave up his business, and devoted himself to preaching and visiting the sick. He died in great peace at Sheriff Hutton, in the year 1848, aged 69. A few incidents in his life may be interesting to the reader. When Silton was visited with Typhus Fever, he called at a house in which it raged with great violence. He caught the infection, and soon became exceedingly unwell. Having an appointment on the following Sabbath, which he was very anxious to attend, but feeling too unwell to go, he retired to the chapel on the Saturday, and made his case known to God in prayer. "Lord," he exclaimed, "I am thy servant, and thou knowest I am planned to preach to-morrow, and I cannot go except thou heal me." He pleaded with great earnestness and importunity. An answer was vouchsafed; he rose from his knees healed, and went the following day and preached as usual. On another occasion he lost his watch. He found out his loss in the midst of the service. At its close he said to a friend, "I've lost my watch !;" the reply was, "Shall I go and search for it?" "No," he said, "it will be all right, it will be for the glory of God." The next morning he went in search of his watch, and found it on the roadside

uninjured. On returning he was requested to visit a poor man in dying circumstances. He found him penitent, prayed with him, pointed him to Christ, and saw him die in peace. When he got back he said to his friends, "Did I not tell you it would be for the glory of God!" He was sometimes assailed by the powers of darkness, especially after he had been rendered more useful than usual. On one occasion when returning home to Silton, he says,—“When crossing a grass field, the ground all round me was shaken, accompanied with such a noise, as if a great many horses were galloping about me with all their might.” Being on a visit to Silton, after he had removed, he lodged at the house of the son-in-law of his friend, F. Hicks, Esq. On retiring to rest, the room being large, a fire was kept burning. Soon afterwards he was disturbed by an extraordinary appearance. We will give the account in his own words. “Being laid down a short time, suddenly my feelings were quite changed : I was awed into silence and serious thought, when a dark something, possessing no human shape, moved close down by the bed side, and across the foot of it ; then crossed the room where stood a buffet, and dwindled into a catlike appearance, and went underneath it. On seeing this, I said ‘O, Sam ! its thee ;’ and turned myself over in bed saying, ‘Praise God, I’m happy, and will have a good night’s rest.’” Whatever opinions may be formed as to the supernatural character of this circumstance, there can be but one opinion as to the state of mind in which he viewed it. To some it



will appear, as it no doubt was, a distorted vision of the night; or, a shadow reflected by the expiring embers of the fire; but to him it had all the force and impressiveness of a real appearance of the great adversary; and great was his peace and confidence in God, when he could say, "Praise God, I'm happy, and will have a good night's rest."

A few years ago, a somewhat unusual circumstance occurred in the village of Silton. The Wesleyans applied to the clergyman of the parish for permission to have their Sabbath School sermons preached in the Established Church; which was granted. Mr. Dowson, Draper, of Northallerton, Independent, officiated on the occasion. This affair may be considered as unique in the religious world; a dissenter and layman, preaching Sabbath School sermons for the Wesleyan Methodists, in the Church of England!!

In a field, near to the village of Silton, stands a rough upright stone, which bears the following inscription:—

H T G O M H S  
T B B W O T G W W G  
T W A T E W A H H  
A T C L A B W H E Y  
A. D. 1765  
A W, P S A Y A A

This stone was placed here by the late F. Hicks, Esq., to mark the site of the old Manor House. We insert

it for the gratification of our young friends, and to afford them an opportunity of exercising their inventive faculties. Each letter stands for a word, the first two lines being,

Here the good old Manor House stood,  
The back beams were oak, the great walls were good.

During the year 1847, the Circuit was favoured with the labours of Edward Rimmington, Esq., a medical gentleman of the Easingwold Circuit, and a most zealous and popular local preacher. Under his preaching great numbers were converted. He visited Sinderby twice; the first time with the happiest results, when more than thirty found peace. The second was more successful still, "Such was the awakening influence that came down upon the people, that great numbers rushed to the place where prayer was made for penitents, and many by faith in Christ had their sins pardoned, and went home rejoicing." At Sandhutton similar results followed, and upwards of forty were saved: and at Thirsk, for several nights in succession, the Spirit descended in great power, and the slain of the Lord were many. A remarkable visitation of the power of God attended his labours at Knayton. He says, in one of his communications,—“I went on Sunday (June, 1847,) to Knayton, to hold the Love Feast. The chapel was crowded, and three obtained full salvation. At the evening service many could not get in, but the windows being all open, they heard well; Text, 2 Thess. 1ch 7, 8, & 9vs, ‘The

Lord Jesus shall be revealed from heaven, &c.' We had a most solemn time; conviction was very general, but only five found mercy, when I dismissed them. The chapel was nearly empty, when, as if seized with a panic, they all nearly with one consent rushed back into the chapel. We began again, and two more found peace. On Monday evening the chapel was again crowded, when God, the Spirit, wrought wonderously. I never before witnessed anything like it. The benches were occupied by the penitents seeking mercy, and very soon thirteen persons were made happy in the pardoning love of God." A bitter and determined persecutor lived in the neighbourhood. He had reviled religion, persecuted God's people, and threatened his own wife with little less than death, if she did not desist from going to the chapel. The Spirit fell upon this man, he went to hear Mr. Rimmington, was melted into penitence, and found mercy. Mr. R. also visited Brompton in 1848, when upwards of twenty found peace. He laboured six or seven weeks after this date, and then finished his course, aged 45 years.

The Thirsk Circuit has sent out some talented and useful ministers. The following is a list of their names, the years of their entrance into the ministry, and the decease of those who have died in the work.

1814	Rev. David Cornforth	—	Died 1855
1825	Rev. John Kirk 1st,		
1830	Rev. John H. Bumby	—	Drowned 1840

1834	Rev. William Hill	—	Died 1844
1840	Rev Jabez Ingham		
1844	Rev. Luke Tyerman		
1845	Rev. Edward Addison		
1849	Rev. Thomas Pearson	—	Died 1856
1851	Rev. George Walker		

The Rev. Thos. Hepton, who has recently gone to Ceylon, is a native of Thirsk, but entered the ministry from the Stokesley Circuit. The Rev. Thomas Pearson above named, was a pious and useful young minister, who, after labouring a few years, finished his work, and was buried in Kirby Wiske church-yard.\*

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### A LIST OF MINISTERS WHO HAVE LABOURED IN THIS CIRCUIT.

As the eye runs over the following long list of names, recollections of the past will be awakened of the most mingled character; some painful, others pleasing. Some name will take the memory back to the remotest period of recollection, and remind many of their days of childhood, their dear parents, their early homes, their happy and unbroken families. But, alas, what changes have occurred since then! the parents are dead, the family circle has been broken up, and its members scattered over

\* During the time these pages have been passing through the press, Mr. G. H. Thompson, of Brompton, has become a Candidate for the Wesleyan Ministry. Likewise Mr. Thos. Holyday, who is a native of Thirsk, but was recommended by the York Circuit, where he resided.

different parts of the world. Care, anxiety, and sorrow have wrinkled over their once young brows. They too, in many instances, have reached the summit of life's rugged hill, and are now descending to the quiet of the grave. Happy are they, if the ministrations of those good men whose names they venerate, have resulted in their personal consecration to God; and happier still will it be, if, living in the possession of that religion, in the hopes and comforts of which, their pious parents died, they shall meet them in heaven. Others will recognise a name associated with some eventful circumstance in their personal or domestic history; such as their marriage, the birth of a child, or some painful season of bereavement and sorrow. How common it is to hear the remark, such and such a thing took place, when Mr. so and so travelled here. Some also will fix their eye upon a name under whose ministry they were awakened and brought to God; or, by the preaching of another, they have been often comforted and blessed. To others this list will convey reproof. When they heard those ministers many years ago, they were only "hearers of the word;" and such they continue to remain. Preachers come and go, labour and die; Bibles and Hymn books are worn out and renewed; the congregation undergoes a thorough change, but they remain the same. Thus this list of ministers names will form a sort of domestic chronicle of dates; and the years will serve as mile stones on the road of life, to remind us how the journey of existence is going on. Many of these



devoted men have gone to their eternal reward. "God buries his workmen, but carries on his work." He has still a living ministry to preach his word, and a loving people to celebrate his praise.

"Jesus, now teach our hearts to know,  
The spring whence all our blessings flow;  
Pastors and people shout thy praise,  
Through the long round of endless days."

#### THIRSK CIRCUIT.

- 1774 Duncan Wright, James Rogers
- 1775 Jer. Robertshaw, William Thom
- 1776 Jer. Robertshaw, Joseph Moor
- 1777 Jacob Rowell, Thomas Dixon
- 1778 William Hunter, John Whitley
- 1779 William Hunter, Jon. Brown
- 1780 Christ. Watkins, John Leach
- 1781 J. Thompson, J. Beanland, Jas. Wray
- 1782 Ben. Rhodes, M. Moorhouse, W. Thom
- 1783 R. Swan, J. Crosby, J. Watson
- 1784 R. Swan, R. Hayward, T. Shaw
- 1785 P. Hardcastle, Thos. Brisco, J. Crosby
- 1786 Wm Simpson, Wm. Hunter, Jun., H. Robbins
- 1787 J. King, J. Ogilvie, J. Christie
- 1788 J. King, D. Kay, J. Crosby
- 1789 Jasper Robinson, T. Shaw, C. Tunnycliffe
- 1790 James Watson, G. Lowe, Wm. Stephenson
- 1791 Thos. Dixon, T. Gill, R. Smith
- 1792 Thos. Dixon, J. Ridall, S. Gates
- 1793 Thos. Harrison, J. Beanland, J. Ridall
- 1794 T. Harrison, R. Swann, G. Sykes, J. Ramshaw

## RIPON AND THIRSK CIRCUITS UNITED.

- 1795 S. Gates, Philip Hardcastle
- 1796 S. Gates, Isaac Muff
- 1797 Wm. Hunter, Jun., Isaac Muff
- 1798 Matthew Lumb, John Phillips
- 1799 M. Lumb, J. Phillips, E. Hare
- 1800 W. Stevens, G. Lowe, W. Fowler
- 1801 W. Stevens, W. Sanderson, J. Martin
- 1802 J. Pescod, J. Wittam, Isaac Lilly
- 1803 G. Holder, J. Ward, J. Newton
- 1804 G. Holder, R. Hardaker, A. Floyd
- 1805 R. Hardaker, J. Foster, J. Wheelhouse
- 1806 D. Jackson, J. Fisher, A. Triffit
- 1807 D. Jackson, J. Meek, J. Fisher
- 1808 R. Harrison, J. Meek, Jos. Hewgill
- 1809 R. Harrison, A. Haigh, Thos. Newton, Sen.
- 1810 W. Warrener, B. Gregory, T. Garbutt

## THIRSK CIRCUIT ALONE.

- 1811 Sam. Bardsley, B. Gregory
- 1812 Sam. Bardsley, J. Armitage
- 1813 John Armitage, Richard Heap
- 1814 Geo. Holder, Joseph Dakin
- 1815 Geo. Holder, Joseph Dakin
- 1816 Geo. Holder, John Taylor
- 1817 J. Beaumont, J. Taylor; S. Gates, J. Dakin, supers.
- 1818 J. C. Leppington, J. Nicholson; S. Gates, super.
- 1819 P. Hardcastle, J. Franks; S. Gates, Do.

- 1820 P. Hardcastle, J. Franks; S. Gates, Do.
- 1821 T. Gill, Ben. Gregory
- 1822 T. Gill, Ben: Gregory
- 1823 John Sedgwick, Wm. Taylor
- 1824 John Sedgwick, Wm. Taylor
- 1825 John Sedgwick, Rich. Allen; T. Gill, super.
- 1826 John Mercer, Richard Allen; T. Gill, Do.
- 1827 John Mercer, John Aslin; T. Gill, Do.
- 1828 John Aslin, W. Shackleton; T. Gill, Do.
- 1829 John Aslin, W. Shackleton
- 1830 W. Coultas, W. Shackleton
- 1831 W. Coultas, J. Pool
- 1832 W. Waterhouse, James Burley
- 1833 W. Waterhouse, R. Greenwood
- 1834 W. Waterhouse, R. Greenwood
- 1835 Sam. Crompton, R. Tabraham
- 1836 Sam. Crompton, R. Tabraham
- 1837 Sam. Crompton, R. Tabraham
- 1838 John Chettle, H. Pedley
- 1839 John Chettle, H. Pedley
- 1840 J. Hutton, J. Whitworth; J. Rawson, super.
- 1841 J. Hutton, J. Whitworth, Wm. Wilson 5th
- 1842 J. Jones, M. Banks, Wm. Wilson 5th
- 1843 Peter Wilkinson, M. Banks, R. Haworth
- 1844 Peter Wilkinson, M. Banks, R. Haworth
- 1845 Hugh Beech, John Lewis, James Emory
- 1846 T. Hall, J. Emory, J. Whitehead; J. Kemp, super
- 1847 J. Catton, R. Stepney, J. Whitehead; J. Kemp, do
- 1848 J. Catton, J. T. Barr, R. Stepney; J. Kemp, do

- 1849 J. Catton, F. Barker, R. Stepney; J. Kemp, do  
 1850 W. Robson, F. Barker, J. Edgoose; J. Kemp, do  
 1851 W. Robson, J. Edgoose, W. Jackson, 3rd; J.  
     Kemp, super  
 1852 W. Robson, J. Edgoose, E. King; J. Kemp, do  
 1853 W. Ash, J. Cadman, E. King; J. Kemp, do  
 1854 W. Ash, J. Cadman, G. E. Young; J. Kemp, do  
 1855 W. Ash, J. Cadman, G. E. Young; J. Kemp,  
     L. Barlow, supers.  
 1856 W. Stevinson, W. Lindley, G. E. Young; J. Kemp  
     L. Barlow, supers.  
 1857 W. Stevinson, W. Lindley, W. Swindells; J. Kemp  
     L. Barlow, J. Parry, supers.  
 1858 W. Stevinson, W. Lindley, J. Dyson; J. Kemp  
     J. Parry, supers.  
 1859 B. Slack, J. Ward, 2nd, J. Dyson; J. Kemp  
     J. Parry, supers.

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#### ANNUAL RETURN OF MEMBERS IN SOCIETY.

The subjoined figures will shew the progress of the work of God in this Circuit, from the beginning to the present time, with the exception of the 18 years when it was joined to Ripon.

1775	...	530	1780	...	626	1785	...	648
1776	...	545	1781	...	650	1786	...	667
1777	no return		1782	...	698	1787	...	640
1778	...	573	1783	...	692	1788	...	647
1779	...	600	1784	...	641	1789	...	660

1790	...	674	1825	...	760	1843	...	982
1791	...	629	1826	...	765	1844	...	1133
1792	...	641	1827	...	720	1845	...	1150
1793	...	648	1828	...	722	1846	...	1135
1794	Joined to Ripon		1829	..	680	1847	...	1129
1812	...	470	1830	...	670	1848	...	1102
1813	...	534	1831	...	670	1849	...	1182
1814	...	700	1832	...	670	1850	...	1200
1815	...	830	1833	...	700	1851	...	942
1816	...	950	1834	...	750	1852	...	844
1817	...	970	1835	...	881	1853	...	808
1818	...	860	1836	...	900	1854	...	821
1819	...	860	1837	...	885	1855	...	838
1820	...	760	1838	...	857	1856	...	830
1821	...	764	1839	...	899	1857	...	818
1822	...	740	1840	...	921	1858	...	828
1823	...	724	1841	...	902	1859	...	880
1824	...	730	1842	...	952			



# TRUSTEES OF CHAPELS IN THE CIRCUIT.

The following list contains the names and residences of the present Trustees of the various chapels in the Circuit; also the dates of the several Deeds which have been prepared from time to time. Where a chapel is not stated to be on the Model Deed, it will be understood that the powers and provisions of its Deed are according to the old plan.

## THIRSK.

First Deed, 1766; Second do., 1805; Third do., 1832; Fourth do., 1858.

Minimum 5.

John Fawcett,	Builder,	Thirsk.	Robert Pearson,	Tailor,	Thirsk.
Robert Hudson,	Farmer,	„	James Amos,	Plumber,	„
Thos. J. Foggitt,	Druggist,	„	Jonah Waites,	Farmer,	„
Wm. Johnson,	Bank Manager,	„	John Taylor,	„	Sandhutton.
Thos. Ingham,	Currier,	„	Thos. Barker,	„	Sutton.
R. H. Fawcett,	Builder,	„			

## N O R T H A L L E R T O N .

First Deed, 1799; Second do., 1815; Third do., 1848. Minimum 5, or less.

Henry Ridley,	Yeoman, Romanby.	Timothy Smith,	Farmer,	Northallerton.
Jonathan Wigfield,	Draper, Northallerton.	R. M. Middleton,	Bank Manager,	„
Jonathan Cornforth,	Yeoman, Brompton	Mark Stockill,	Farmer,	„
Thos. Dixon,	Druggist, Northallerton.	Mar. Sedgwick,	„	„
Thos. J. Foggitt,	„ Thirsk.	James Tutin,	„	„
Geo. Barlow,	„ Northallerton.	Robert Peat,	Printer,	Thirsk.

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## B R O M P T O N .

First Deed, 1837. Model Deed.

John Wilford,	Manufacturer, Brompton.	John Beetham,	Farmer,	West Harlsey.
Mark Stockill,	Butcher, „	Joseph Wilford,	Currier,	Northallerton.
J. Wilford, Junr.,	Manufacturer, „	R. C. Tweddle,	Grocer,	„
Robert Pearson.	Druggist, „	Thos. Dixon,	Druggist,	„
Jon. Cornforth,	Farmer, „	Geo. Carter,	Fellmonger,	„

## SKIPTON.

First Deed, 1811; Second do., 1824; Third do., 1853. Minimum 5.

John Atkinson,			Robert Peat,	Printer.	Thirsk.
Joseph Banks,			T. J. Foggitt,	Druggist,	„
Wm. Britain			Wm. Johnson,	Bank Manager,	„
Wm. Taylor,	Farmer,	Sandhutton.	Thos. Ingham,	Currier,	„
John Taylor,	„	„	John Parnaby,	Farmer,	Topcliff.
Wm. Hare,	„	Sinderby.	John Morton,	„	Kirklington Grange
John Fawcett,	Builder,	Thirsk.			

## SANDHUTTON.

First Deed, 1815; Second do., 1845. Model Deed.

Joseph Banks,	Gentleman,	Asenby.	S. Chandler,	Blacksmith,	Sandhutton.
Thos. Metcalfe,	„	Carlton.	R. Pickering,	Farmer,	Able Grange
John Atkinson,	Farmer	Sandhutton.	John Fawcett,	Builder,	Thirsk.
R. Dobson,	„	„	Robert Peat,	Printer,	„
John Taylor,	„	„	T. J. Foggitt,	Druggist,	„
Wm. Taylor,	„	„			

## S I N D E R B Y .

Present Deed, 1835.    Model Deed.

Wm. Britain,	Gentleman,	Pickhill.	W. Greenhill,	Farmer,	Maunby.
Wm. Britain,	Farmer,	Holme.	John Ellerton,	„	Skipton.
Wm. Hare,	„	Sinderby.	W. Beetham,	„	Gatenby.
Rev. W. Shackleton,	Minister,	Tanfield.	John Taylor,	„	Sandhutton.
R. Langdale,	Farmer,	Maunby.	Thos. Hare,	Miller,	Thirsk.

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## M A U N B Y .

Present Deed, 1836.    Model Deed.

John Sturdy,	Farmer,	Maunby.	Wm. Hare,	Farmer,	Sinderby.
J. Hutchinson,	Cordwainer,	„	Geo. Flintoff,	Miller,	Otterington.
W. Greenhill,	Farmer,	„	John Taylor,	Farmer,	Sandhutton.
R. Langdale,	„	Kirby Wiske.	Thos. Hare,	Miller,	Thirsk.
J. Kendrew,	Tailor,	„	John Parnaby,	Farmer,	Catton.
Wm. Britain,	Farmer	Holme.			

# CARLTON.

Present Deed, 1838. Model Deed.

John Taylor,	Farmer,	Sandhutton.	Richard Langdale,	Farmer,	Maunby.
S. Chandler,	Blacksmith,	„	Jno. Hutchinson,	Shoemaker,	„
Robert Peat,	Printer,	Thirsk.	Wm. Greenhill,	Farmer,	„
John Fawcett,	Bricklayer,	„	John Boddy,	Blacksmith,	Carlton.
John Jackson,	Flaxdresser,	„	Wm. Hutchinson,	Shoemaker,	„
Thos. Hare,	Miller,	„			

# KIRBY WISKE.

First Deed, 1825 ; Present do., 1845. Model Deed.

R. Langdale,	Master of Workhouse,	Thirsk.	Joseph Kendrew,	Tailor,	Kirby Wiske.
Rob. Gatenby,	Shoemaker,	Kirby Wiske.	Geo. Hawkin,	Shoemaker,	„
James Gowland,	Farmer,	„	John Pearson,	Farmer,	Newsham.
Henry Kirk,	„	„	H. Greenhill,	„	„
Michael Atkinson,	„	„	Wm. Pick,	„	„
William Herring,	„	„	Jon. Peacock,	„	Maunby.
John Oastler,	Gentleman,	„	W. Petch, Jun.,	„	Abel Grange.



## K N A Y T O N .

First Deed, 1810 ; Present do., 1856. Minimum 6.

Anthony Herring,	Yeoman,	Easingwold.	Miles Pearson,	Shoemaker,	Borrowby.
Thos. Dixon,	Shoemaker,	Knayton.	Edwin Harland,	Farmer,	Romanby.
Thos. Clark,	„	„	Geo. Harland,	„	„
John Wilson,	Farmer,	Silton.	John Smith,	„	Knayton.
Robert Pearson,	Tailor,	Thirsk.	John Walker,	„	Cowsby.
John Cleminson,	Carpenter,	Cowsby.	Thos. Ingham,	Currier,	Thirsk.
Robert Prest,	Shoemaker,	Kirby Knowle.			

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## H O R N B Y .

Present Deed, 1835. Model Deed.

Richard Langdale,	Farmer,	Kirby Wiske.	Stephen Trehwitt,	Weaver,	Appleton.
John Wilson,	„	Langton.	Richard Foster,	„	Brompton.
Geo. Flintoff,	„	Otterington.	Thos. Dixon,	Druggist,	Northallerton.
Joseph Wilford,	Currier,	Darlington.	Francis Foster,	Farmer,	Hornby.
John Unthank,	Agent,	Middlesbro.	Thos. Grimston,	Weaver,	„
John Sanderson,	Farmer,	Appleton.			

## APPLETON WISKE.

First Deed, 1823 ; Present do., 1830. Minimum, 5 or less.

Francis Routledge		
James Rawlins,	Yeoman,	Moultan.
John Wilford,	Manufacturer,	Brompton.
John Beetham,	Gentleman,	West Harlsey
John Bradley,	Yeoman,	Thimbleby.
Edmund Ward,	„	Danby Wiske

Moses Merryweather,	Tailor,	Danby Wiske.
Geo. Flintoff,	Miller,	Otterington.
Mark Stockill,	Butcher,	Brompton.
Ralph Stockdale,	Yeoman,	Romanby.
Thomas Dixon,	Druggist,	Northallerton.

## LOW SILTON.

First Deed, 1811 ; Present do , 1857. Minimum 5.

Anthony Herring		
William Herring		
John-Wilson,	Farmer,	Low Silton.
James Moor,	„	„
John Cleminson,	Carpenter,	Cowsby.
George Harland,	Farmer,	Romanby.

Joseph Almack,	Miller,	Sutton.
David Chapman,	Farmer,	Ellerbeck.
Joseph Hare,	Miller,	Balk.
Robert Pearson,	Tailor,	Thirsk.
George Barlow,	Druggist,	Northallerton.

## S U T T O N .

Present Deed, 1851.      Model Deed.

Thos. Hare,	Miller,	Balk.	John Cowton,	Farmer,	Sutton.
John Bosomworth,	Farmer,	Kilvington.	Edward Tyerman	,,	Cold Kirby.
Robert Peat,	Printer,	Thirsk.	John Wilson,	,,	Silton.
T J. Foggitt,	Druggist,	,,	John Taylor,	,,	Sandhutton.
Wm. Johnson,	Bank Manager,	,,	Wm. Britain,	,,	Holme.
Thos. Ingham,	Currier,	,,	Wm. Hare,	,,	Sinderby.
John Fawcett,	Builder,	,,	John Morton,	,,	Kirklington Grange
Geo. Milner,	Farmer,	Thirkleby			

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## D A N B Y    W I S K E .

Present Deed, 1839.      Model Deed.

Edmund Ward,	Farmer,	Danby.	Thos. Marsden,	Draper,	Northallerton.
Moses Merryweather,	Tailor,	,,	John Taylor,	Saddler,	,,
Moses Merryweather, Jun.	,,	,,	Joseph Wilford,	Currier,	,,
Thos. Brignall,	,,	,,	Robert Tweddle,	Grocer,	,,
John Wilson,	Farmer,	Langton.	John Tanfield,	,,	,,
Wm. Harding,	,,	Steetlam.	Ralph Stockdale,	Farmer,	Romanby.
M. Braithwaite,	Overlooker,	Bradford.	Wm. Borwick,	,,	Kipling.

A

## B A G B Y .

First Deed, 1823 ; Present Deed, 1860. Minimum 5.

Thos. Hare,	Miller,	Balk.	Wm. Milner,	Farmer,	Bagby.
Thos. Barker,	Farmer,	Sutton.	Christopher Burn,	„	„
Wm. Ryder,	„	„	Jonah Waites,	„	Sowerby.
Joseph Hare,	„	Balk.	George Milner,	„	Angram Grange.

## T H O R N T O N - L E - B E A N S .

Present Deed, 1860. Model Deed.

Thos. Hare,	Miller,	Balk.	W. Cannon,	Draper,	Northallerton.
John Shepherd,	Shoemaker,	Borrowby.	Joseph Bradley,	Grocer,	„
Geo. Barlow,	Druggist,	Northallerton.	Edwin Harland,	Farmer,	Romanby.
R. M. Middleton,	Gentleman.	„	G. Kendrew Harland,	„	„

## O S M O T H E R L E Y .

The original Deed is wanting. A very old copy is in the Iron Chest bearing date December, 1756, containing the powers, provisions, and uses of the Deed. It was conveyed in trust to Jonathan Maskew, Thos. Mitchell, and Paul Greenwood, all Yeomen, of Haworth. “Being signed, sealed, and twice duly stamped, in the presence of us, Wm. Shent, Charles Scurr, John Denton, and James Elliott.”

## NEWBY WISKE.

First Deed, 1814 ; Present do., 1860. Minimum 5.

T. J. Foggitt,	Druggist,	Sandhutton	Thos. Fryer,	Farmer,	Kirby Wiske.
John Taylor,	Farmer,	"	G. Barlow,	Druggist,	Northallerton.
Wm. Taylor,	"	"	W. Cannon,	Draper,	"
C. Fisher,	Schoolmaster	"	J. Bradley,	Auctioneer,	"
Thos. Chandler,	Shoemaker,	"	Geo. Sturdy,	Tailor,	South Otterington
J. Peacock,	Farmer,	Maunby	R. Skilbeck,	Grocer,	Thirsk.
E. Harland,	"	Romanby	J. Coverdale,	"	"

## SNAILSWORTH.

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This Chapel was built in 1816, upon Moor land, at a cost of £120. No Deeds exist, nor have any ever been prepared. The Wesleyans have held it forty four years, in undisturbed possession.

## BORROWBY.

This Chapel was built by the late Mr. Lowther, of Borrowby, in the year 1807, and is private property at present. A new chapel is greatly needed in this village, where no other place of worship exists.



# GENERAL STATISTICS.

THE FOLLOWING TABLE SHOWS WHEN EACH CHAPEL WAS BUILT; THE PRESENT DEBT, &c.; ALSO THE NUMBERS IN SOCIETY THIRTY YEARS AGO; DITTO IN 1859; AMOUNT RAISED LAST YEAR IN EACH PLACE FOR MISSIONS; CIRCUIT FUNDS; FROM SEAT RENTS, &c.; AND FOR CONNEXIONAL PURPOSES. THE LATTER INCLUDES KINGSWOOD, EDUCATIONAL, CHAPEL FUND, JULY AND HOME MISSIONS, THEOLOGICAL INSTITUTIONS, YEARLY, AND WORN OUT MINISTERS, WITH PRIVATE SUBSCRIPTIONS.

SUNDAY SCHOOLS, SACRAMENTS, AND LOVE FEASTS, ARE NOT INCLUDED.

PLACE.	CHAPEL BUILT.	PRESENT DEBT.	MEMBERS IN 1829.	MEMBERS IN 1859.	RAISED FOR MISSIONS.	Raised for the Circuit, Special Subscriptions included.	RAISED FOR CONNEXIONAL FUNDS.	RAISED FROM SEAT RENTS, ANNIVERSARIES, &c.	TOTAL FROM ALL SOURCES SPECIFIED	SERMONS from travelling Preachers
		£			£ s d	£ s d	£ s d	£ s d	£ s d	
Thirsk .....	1816	900	124	172	77 5 4	102 10 10	29 17 9	80 0 0	289 13 11	143
Northallerton ....	1796	190	100	83	44 5 3	45 13 4	12 19 1	30 8 2	133 5 10	104
Brompton .....	1817	300	66	90	46 16 0	44 0 10	8 19 3	24 17 0	124 13 1	104
Skipton .....	1810	Clear	56	26	18 13 8	8 5 0	2 3 6	15 6 6	44 8 8	26
Sandhutton .....	1815	300	18	54	35 8 6	24 16 4	5 17 2	18 14 3	84 16 3	52
Sinderby .....	1835	30		38	81 8 5	34 0 0	6 10 0	5 5 0	127 3 5	52
Ainderby .....	1848	Clear								
Baldersby .....	House			8	5 11 4	5 10 8	1 13 3		12 15 3	18
Maunby .....	1836	30	12	10	4 5 0	3 4 0	0 10 6	2 14 0	10 13 6	19
Kirby Wiske .....	1825	60	23	42	44 6 0	21 9 6	3 17 0	10 9 8	75 2 2	46
Newby Wiske ....	1814	160	17	16	1 17 6	3 14 0	0 15 10	11 9 9	17 17 1	19
Carlton .....	1838	20	19	8	0 17 2	2 1 9	0 3 9	3 7 0	6 9 8	26
Knayton .....	1810	Clear	16	12	0 12 0	3 18 6	1 2 6	2 10 0	8 3 0	13
Borrowby .....	1807	Clear	18	40	6 8 7	10 13 6	2 3 6		19 5 7	13
Hornby .....	1835	15		12		2 2 9	0 1 10	0 18 0	3 2 7	4
Appleton Wiske ....	1821	40	12	4	0 9 0	1 8 9	0 3 6	3 15 7	5 16 10	4
Balk and Bagby ....	1819	45	5	16	22 0 6	12 8 9	2 9 6	3 14 0	40 12 9	32
Thirlby .....	House		11	14		3 11 9	0 11 5		4 3 2	17
Sutton .....	1850	40	10	21	5 7 0	8 17 4	1 17 8	6 0 0	22 2 0	32
Boltby .....	House		8	10	1 0 7	2 4 0	0 9 0		3 13 7	13
Sowerby .....	Room									26
Thornton-le-Street	House			6		0 13 6			0 13 6	4
Thornton-le-Moor ..	House		7	2		0 10 0	0 1 0		0 11 0	13
Thornton-le-Beans	1820	Clear	19	14		5 7 11	0 19 7	1 12 0	7 19 6	13
Osmotherley .....	1754	35	37	26	12 8 6	12 4 11	1 13 11	4 0 0	30 7 4	32
Low Silton .....	1811	Clear	18	15		2 2 9	0 4 1		2 6 10	13
Kepwick .....	Room		7	48	5 15 0	10 6 0	1 9 0		17 10 0	13
Snailsworth .....	1816	Clear	16	25	5 15 10	4 11 3	0 13 6		11 0 7	13
Danby Wiske .....	1839	20	27	15	2 0 0	3 13 3	0 16 6	2 13 0	9 2 9	13
Lovesomehill .....	Room		2	14		3 10 0	0 12 6		4 2 6	9
Harlsey .....	House					2 4 3	0 6 0		2 10 3	13
Langton .....	House			9		2 8 10	0 5 3		2 14 1	13
Kirby Knowle .....	House			15	3 9 0	3 9 6	0 13 1		7 11 7	13
Ellerbeek .....	House			10		4 0 0	0 5 0		4 5 0	
Sowerby-Cotcliffe ..	House			2		1 11 2	0 4 6		1 15 8	13
Feliskirk .....	House			6		1 2 2	0 3 0		1 5 2	9
East Harlsey .....	Room			30		9 2 6	1 13 6		10 16 0	9
		£2185	648	913					£1152 10 3	953

## OBSERVATIONS.

The total amount of debt on all the chapels is £2185. The interest paid on this sum is upwards of £90 per annum.\*

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In connection with the Skipton Chapel there is an interesting fact, illustrative of an overruling providence in rewarding a good man for his steadfastness to christian principle amidst trying circumstances. The late Mr. Christopher Watson, on embracing religion, and becoming a member of the Methodist Society, incurred the displeasure of his father, a respectable farmer in the place, who threatened his son, that, unless he relinquished his connection with that people, he would utterly exclude him from the benefits of his will. The son persevered, and left the result to God. The father ultimately relented, and, on his dying bed, had his pious son constantly with him, to whom he left the bulk of his property. Soon after Christopher entered upon the estate, he acknowledged God in his affairs, by building the present chapel, and presenting it *free from debt*, to the Connexion. At his death he also left several cottages to the Thirsk Circuit, for the support of the Ministry, which yield an income of about ten pounds per annum.

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\* Since the above was written the debt on Newby Wiske chapel has been reduced £100; and a new trust has been formed; thereby greatly relieving that place which has been struggling with embarrassments for five and forty years.

A general effort to remove, or lessen, the debts on chapels in this Circuit is greatly needed, and ought to be made. A people capable of raising, year by year, between £400 and £500 for Missions, surely could raise as much, or more, for an object so important as the one just named. The assistance rendered by the chapel Loan Fund would greatly help such a movement. The principle of that Fund is to lend, without interest, certain sums, to be paid back by instalments in so many years, on condition of the same amount being raised by the parties to whom the loans are granted. Supposing that eight chapels in this Circuit were to unite to pay off £1100; viz.,—Thirsk £400, Brompton £200, Northallerton £120, Sandhutton £200, Kirby Wiske £60, Appleton Wiske £40, Bagby £45, and Sutton £40. These sums together would make £1105. Each place would be required to raise half of the amount proposed to be paid off; making a total for the Circuit of £552. Is this impracticable? The interest saved by this arrangement would pay the instalments as they fell due, and, in a few years, great relief and benefit to the Circuit would accrue.

THE  
**TRAVELLING, LOCAL PREACHER, and EXHORTER's, PLAN**  
 OF THE  
**RIPON CIRCUIT,---1807.**

PREACHING on the LORD's DAY, at	JAN.		FEBRUARY				MARCH					APRIL				MAY					JUNE				JULY			PREACHERS.
	18	25	1	8	15	22	1	8	15	22	29	5	12	19	26	3	10	17	24	31	7	14	21	28	5	12	19	
RIPON ½ 1 .....	1	9		14		13		4		10		14		16		18		9		4		14		13		8		1 Jackson
Killinghall 2 .....	1	1	3	3	2	2	1	1	3	3	2	2	1	1	3	3	2	2	1	1	3	3	2	2	1	1	3	2 Fisher
Winksley 2, Galfay 7.	2	1	1	13	3	2	2	14	1	3	3	4	2	1	1	16	3	2	2	18	1	3	3	4	2	1	1	3 Triffit
Dollowgill 2 .....	8		3	4	10		1	11	16		2	18	16		3	10	4		1	11	16		2	10	18		3	4 Dowson
Grantley 2 .....	11		8		16		10		8		16		10		11		8		16		10		11		8		10	5 Harrison
Arkendale 10 .....		8		10		11		16		8		10		11		8		16		10		11		8		15		6 Bumby
Grafton 2 .....	14		13		27		14		13		27		14		13		27		5		14		27		14		13	7 Wigfield
Minskip 10 .....	14	6	13	27	15	14	23	18	13	27	14	13	18	27	14	13	15	23	5	21	14	13	15	18	6	23	14	8 Wharton
Rawcliffe 10.....	1		4				13		3				23				2		4				13		1			9 Bell
Boroughbridge 2....		13			2	18				14			1	4				14			3	23			13		4	10 Bilton
Rainton 2, Topcliffe 7	1	13	4	3	2	18	13	1	3	14	13	2	1	4	11	3	2	14	4	1	3	23	13	2	1	14	4	11 Squires
Thirsk 7 .....	4	3	5	2	6	1	7	3	23	2	4	1	5	3	6	2	14	1	12	3	13	2	7	1	5	3	6	12 Jameson
Dalton 2 .....		7		12		5		6		17		7		12		5		6		17		7		12		5		13 Abba
Skipton 2 .....	3	3	2	2	1	1	3	3	2	2	1	1	3	3	2	2	1	1	3	3	2	2	1	1	3	3	2	14 Sharper
Pickhill 2 .....	21		20		26		25		5		22		24		21		20		22		5		21		22		27	15 Hawxwell
Sutton 2 .....		24		6		22		5		21		26		24		22		21		5		4		6		4		16 Kemp
Thirlby 2 .....	24				22				26				20				6				24				26			17 Wilford
Boltby 2 .....		26		5		25		21		6		21		20		21		5		26		5		25		6		18 Hewison
Borrowby 2 .....	26		22		21		5		6		21		26		25		5		6		21		26		25		22	19 Andrews
Knayton 2 .....		25		21		20		25		5		6		22		6		25		20		6		26		21		
Northallerton 2 and 7	6				5				21				17				12				22				20			
Osmotherley .....			25				26				19				22				20				17				26	
Danby .....	12	2	7	1	17	3	12	2	17	1	7	3	12	2	7	1	17	3	19	2	7	1	12	3	7		17	
Lovesomhill .....	17				7				12				19				7				12				19			
Mountain 10 Stainley 2		19				17				12				7				19				17				12		
			12				19				17				12				7				19				12	
	13		15		14		4		12		8		13		15		18		14		13		10		11		16	

(From the Press of W Farrer, Market Place, Ripon.)



## APPENDIX.

APPENDIX A, SEE PAGE 14 & 15.

A few interesting particulars have come into the writer's possession, respecting the erection of the old Octogan Chapel. The land in the first instance, was purchased, and conveyed to John Oastler, and William Dobson, two years before the chapel was built. These two good men appear to have been prominent individuals in the society in that day.. John Oastler was a man of property, and lived on the premises now in the occupation of Mr. William West. He was an upright christian, and a zealous Methodist; and once had the honour of having his effigy burnt before his door for his Methodism; but lived to secure general esteem, and was followed to his grave by great numbers of his fellow townsmen. His remains lie interred on the north side of Thirsk church-yard; and his grave stone bears the following inscription,—

“JOHN OASTLER,

Died February 27th, 1779, aged 67.

‘When the great Archangel's Trump shall blow,  
And Souls and Bodies join,  
What crowds will wish their lives below,  
Had been as good as thine.’”

The first Methodist Chapel in Thirsk was erected mainly through his instrumentality; and, almost at his own expense. We give below a list of subscribers taken from some private documents which he has left behind, and headed;

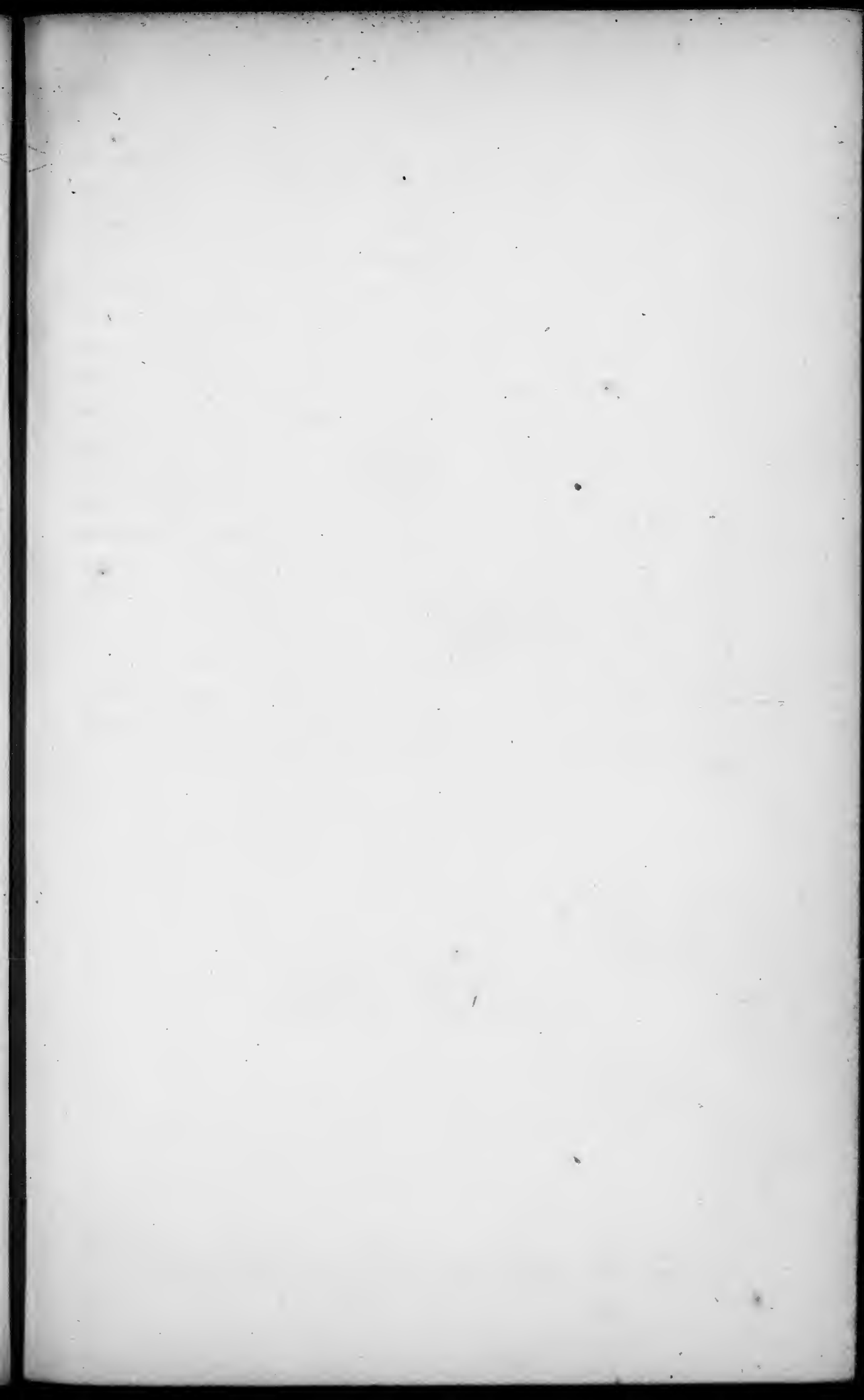
“A Subscription towards the building of a House, in the Name, and, to the Glory of God, in Thirsk, 1764.”

Geo. Dobson	2	2	0	Elizabeth Ward	0	3	0	Wm. Holdstock	0	5	0
James Sadler	0	1	6	Jonathan Caris	0	10	6	Eliz. Webster	0	3	0
Dennis Benson	0	2	0	Tibby Corner	0	2	0	M. Shipherd Jun	0	8	0
Elizabeth Prest	0	2	0	Richard Seaver	1	1	0	Eleanor Smith &c.	7	0	
John Atkinson	0	10	6	Chris. Shipherd	0	15	0	Ana Dresser	0	1	0
Jane Richardson	0	2	0	John Holdstock	0	2	6	W. Taylor Senr.	1	1	0
Wm. Wells	0	10	6	Thos. Coatham	0	5	0	Jno. Robinson	0	7	6
Wm. Robinson	1	0	0	Thos. Jaques	0	5	0	Miss Bowman	1	1	0
Jane Taylor	0	3	0	Mary Shipherd	0	8	0	From the Body band	7	2	
John Oastler	30	0	0	W. Taylor, Junr.	1	0	0	Collection	1	12	7
Thos. Dale	1	1	0	Geo. Shipherd	1	0	0				



The above are all the sums put down, with the addition of bricks and lime given, the donors of which are not named. The Subscriptions not only appear to be few, but some of them small. The "Collection" was no doubt made either in the place previously occupied, or when the new chapel was opened. Mark the amount £1 12s 7d.! The total expended, besides materials, was £254 9s. 3d. The amount of Subscriptions leaving out the £30, only reached about £17. From the wording of the accounts it appears probable that the bulk of the remainder came out of Mr. Oastler's own pocket. It is right to state, however, that when the building was taken down in 1816, it had a debt upon it of £80, which, most likely had been greater when it was erected. The chapel was built by Mr. Wm. Wells, bricklayer, who some time afterwards emigrated to New Brunswick, and whose granddaughter became the wife of the Rev. John Snowball, a Wesleyan Missionary in that country. Mr. and Mrs. Wells were among the first Methodists of Thirsk, and suffered much persecution in the cause of Christ. After their emigration they still proved faithful to God and his people; the latter dying in great peace at Point de Bute, in 1833, aged 85; and her husband some years before her.





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